AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, A KING

SHALL REIGN IN

RIGHTEOUSNESS."

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WHOLE MO. 1694. and the another still a

## BOSTON, WEDNESDAY, JANUARY 21, 1874.

### Selections.

HINDMOST WITH THE STANDARDS.

BY W. POOLE BALFERN.

"They shall go hindmost with their standards.

What though the hindmost place is thine, And thou art in the rear? This need not cost thy heart a pang,

Nor cost thine eye a tear. The post of duty is the place.
Where oft the Captain shows his face. All can not charge or lead the van,+

All can be brave and true;
And where the Captain's standards wave
There's work for all to do; And work from which thou may'st not flee.
Which must be done, and done by thee. Among the stragglers, faint and few,

Thou dost thy march pursue;
This need not make thy heart to droop,
The weak may yet be true: ough many a dark and stormy day, The Captain thus holds on his way.

What though no shout of victory comes To greet thy listening ear?
Nor voice of friends, nor martial songs
Like wine thy spirit cheer?
O, let not sense thy faith betray,

For they are best who best obey. What though no foeman feel thy steel

Where fame is to be won? Yet thou canst lend a loving hand ent, too, will spread her feast; Who would be great must serve the least. And when the Captain comes to greet

And bring his army cheer,
Not only will be praise the van,
But smile upon the rear;
And all who make his work their choice Shall see his face and hear his voice. Lord, from success, its noise and glare, And often shallow life,

Guide me to where thy soldiers lie.
Faint, wounded in the strife;
Give me a brother's heart, I pray, To watch and help the weak to-day.

THE GREAT CONSUMMATION: OR, THE WORLD AS IT WILL BE.

"For, behold, I create new heavens and a not th; and the former shall not be remembered come into mind."—Isa. 65: 17.

During the last six thousand years

judgments. First, there was the Adam- realized. c age, the age of Adam and Eve in Paradise, in which God's voice was heard which is introduced at the seventeenth at early morn and at dewy eve, and his verse of this chapter, to which Peter rebeat there happy beyond the reach of all in dwelleth law, which is not always and Eve sinned, and then the age ended in retribution. They were expelled from the gates of glory, lest the unfit crimi- blessings break upon the shores of hearts. into that holy and happy abode.

Secondly, we have the antediluvian, patriarchal age, marked by the martyrdom of Abel, the crimes of Cain, and terminating also in judgment, when God opened the fountains of the great deep, withdrew their shutters from the windows of heaven, and let forth a depopulating and dismantling flood that baptized the earth with its judicial waters, and left eight persons only to go down from Ararat to look forth upon a world dismantled and depopulated, and to begin the long and the weary march of life ing through the channels of a single in an economy greatly deteriorated.

may use such an expression, dispensation, in that day to lead to misapprehensions. starting from the ark and the mountains of Ararat, under the beautiful symbol | believe if two people that heartily hate | its marvellous story awaken the deepest darkness; the age too strongly branded by unbelief and impiety and idolatry, till the plain, and the institution of another their divisions, and disputes. It is by and a new covenant, which took place as the fourth dispensation. This we may call the Abrahamic dispensation, when God appeared to the father of the faithful, teaching, covenanting, and making bright promises—an age intensely interting in its story, like life's April day,

promised and the better land.

of Deity; characterized by the weary march through the desert, by the possesion of the promised land, pledged to earth; in which God dwelt between the act shall be righteous, as measured by Omar raises its crescent to the sky, while | shall be pure, as weighed in the sanctuary Moslem, and the monk leave their deso- in every heart, its illumination; in every lating footprints. \* \* \* \* affection, its warmth; in every imagina-

in which we live; a dispensation begin- music; in every deed, its coloring, its ning with "God manifest in the flesh, fragrance, and its glory; the whole soul, seen of angels, justified in the Spirit, be- | body, and spirit shall be inlaid with the lieved on in the world, received up into exquisite and imperishable mosaic of glory,;" a dispensation whose character- righteousness, and love and peace, and istic feature is not the conversion of the joy; and no tides of change or streams whole world, which will not be accom- of trouble shall pass one ripple or cast plished in it, but the election and conver- one shadow over that brilliant and beautision of a people out of the world, to be ful economy in which dwelleth righteouspresented unto Him a glorious church, ness. And mark the force of the expresswithout spot, or blemish, or any such ion, "dwelleth righteousness." Here it is a prepared place for a prepared people

We are expressly told: "This gospel of the kingdom shall be preached among all nations for a witness, and then shall characteristics of the last times.

perfection of all that have passed away. lamb, and the little child shall lead them. only out of this earth shall be ejected second time unto salvation." Let us then pressions may make a sentence luminous Lord; 'the towns are destroyed', utters some remote region of space, there might Just as there seem to have been six days But this dispensation, so marvelous, what Satan succeeded in introducing, but fill the present with the privileges it ofeather in the arrangement of it, crowned | ment; for we read that at the close of | it shall be purified, consecrated, and halby a seventh, its coronal and its glory; the millennial economy, after the thou- lowed. Sin, the blot that has defaced it, has made, and with the new heaven and am the Shepherd of the sheep." The so there seem to have been six successive sand years have been finished, Satan is to the interpolation that has disturbed it, the new earth He keeps in reserve for all fishermen of Galilee comprehended his chief contends like an indomitable hero "For evil doers shall be cut off; but dispensations or economies, each closing be let loose for a little: and then the na-shall pass away for ever and ever. Sin them that love Him.—The Restitution. with judgment, and each giving birth to tions in the four quarters of the globe are penetrated into Paradise with Satan; it another, a brighter and a better. It is to come up and compass the camp of the is in this economy in the air, in the according to the very same analogy that saints of the Most High, headed by Sa- earth, in the ocean; a guest at our tables, students of prophecy have argued that tan; as if it were Satan's last desperate a companion in our journeys, a tenant in the six days consumed in the arrange muster, on which he stakes his eternal our hearts, a blot upon our memories, an ment of the world, are the types of the condition of ruin or victory; but we read intruder and a disturber in our consix thousand years that mete out the time that he is taken, and cast into the lake sciences. Sin at this moment is a shadduring which this economy is to last, and that burneth with fire, and death and ow in the sanctuary, an interruption that the seventh day in which the six of hell are cast into it too; and the millen in our holiest prayers, a discord in our creation culminates is the type of the nial age melts into the heavenly, as the sweetest songs, a worm in the fairest and thousand years commonly known by the sweet dawn melts into the noonday sun- the most fragrant flower; it creeps into name of the rest that remaineth for the shine, never to be clouded nor to be interpeople of God, or the millenial age, rupted forever. I have thus given the it penetrates our worship, and makes it which ends and crowns the world that history of the past in these six economies, of which we have either experience | comes presumption; it mingles with our Let us enumerate these six different or history. Of the seventh, the experidispensations, each ending in specific ence or the history remains still to be

The mark of this seventh economy footprints were visible upon every portion | fers in the third chapter of his Second ll sensations bliss; the two hearts that a distinguishing feature is this, not wheredisturbing or intrusive element. Adam righteousness, but "wherein dwelleth waves upon the sands from a peaceful sea, other. The worst wars that have convulsed the earth, and scourged the na-There shall be there no uncharitableness, no desire to misinterpret; there will be no shadow of ill-will upon a single brow; there shall be no ripple of ill-feeling rushheart; they shall all be righteous, saith Thirdly, we have the Noachian, if I the Lord. There shall be no ignorance -were to see each other as they are, seeing bits of each other that we misin- planets belonging to our system, in which terpret each other; and it is by putting | there is a grave in which God manifest hasty constructions upon each other's in the flesh once lay; in no other orb words, and features, and manner, that has there been a Pentecost. The antecewe come often to uncharitable inferences | dents of our globe are the most brilliant;

full of sunshine and of showers, of lights | calenders of the world or to vex the souls if it would be an awful catastrophe if a Unitarianism. That died long ago, and tion may be made against the original it should actually recover. A most inholy of holies itself. Whatever taint given birth to, shall all be swept away the beauty and the joy of the whole shall be just, every affection love, every cherubin; in which now the Mosque of the standard of heaven; every thought on the Holy, Land the Druse, and the of the Eternal; righteousness shall dwell After this dispensation comes the sixth, tion, its inspiration; in every word, its

hypocrisy; it touches our faith, and it beates our noblest deeds, like the fly, the dead fly, in the apothecary's ointment, and makes them sinful and polluted in the sight of a holy God. In this dispensation sin enters the eye of one, as in the case of David; it nestles in the hand of of the garden of Eden; all flowers beau- Epistle, is a new heaven and new earth, another, as a bribe of Gehazi; it settles ty, all sounds music, all air perfume, and "wherein dwelleth righteousness." What on the tongue of a third, as in the case of Ananias; it was the life of the treachery of Judas; it was the core of the denial of Peter; it originated the doubts of righteousness;" when every heart shall Thomas; it is in every disease that racks be love, every intellect shall be light, the body; in every pestilence that rides Paradise, and the fiery cherubim guarded every conscience shall be peace, and all upon the air; in every hurricane that dismantles the earth; in every earthquake nals and exiles should seek to enter again that have been crushed, like summer that convulses it. We have in all these the outward blots and blains, and boils chiming in songs of gratitude unbroken into which sin breaks out everywhere;

and undisturbed forever and ever! In till poor afflicted nature groans and travthat blessed state wherein dwelleth right- ails in pain, and yearns, and longs, and eousness there shall be no more misunder- seeks to be delivered. What is wanted standing and misinterpretation of each is not this earth swept away, but purified and cleansed. Let the voice that once said in majestic tones, "Let there be tions, have arisen from misunderstanding. light," and there was light, only pronounce the words, Let there be a new heaven and a new earth, wherein dwelleth righteousness; and this world of ours will have its tears dried up, its groans stilled, its yearnings gratified; and those bleak wildernesses shall rejoice, and those desert places shall blossom like the rose and our world, the fairest and loveliest orb We now see through a glass darkly. I in the universe, will in consequence of and shadow of the rainbow, light and each other-and such phenomena do occur interest, and concentrate on itself the intensest regards of all the orbs in the unithey would shake hands and embrace verse of God. No orb is there in the at last this age also ended in the burning each other, and marvel at the misunder- starry hosts of the sky on which a cross of Sodom and Gomorrah, the cities of standing that had led to their discords, has been raised; no city in Jupiter, or Saturn, or Mars, or Venus, or any of the

tiful again, and so beautiful that the for- heresies. If my pair of war, after he has settled down in his -Christian Era. native and peaceful hamlet, the traveler forgets the flints, and thorns, and

winds, and rains, of the long, rough, weary home; and the mother forgets her sorrow, for joy that a man-child is born into the world; and we shall forget the griefs of advance the present in the intense, untiring, uninterrupted enjoyment of that magnificent future in which the present shall be crowned and culminated.

This new heaven and new earth are meant for a people that have new hearts, and to whom all things are made new. The future rest, with all its blessedness, has been an incidental and a transient "which things," it is said, "he has laid visitant, like angel visits, few and far up for them that love him." Do we love between; but then righteousness shall the Saviour? or are our hearts so numbed no longer be a visitor to our world, whom by the cold of this present miserable age

God will crown it with the promises He understood him clearly when he said, "I ants," is history."

## A CONSTRAINING MCTIVE.

faithfulness to Christ. Let us aim to "live soberly, righteously, and godly in this present world, looking for that blessed ope and the glorious appearing of the great God and our Saviour Jesus Christ," according to the exhortation in Titus 2:13, which thus presents the Lord's Second Coming as the grand motive to soberness, righteousness, and godliness. And let us set our ruling affections upon things above and upon Christ who is at the right hand glory" (Colossians 3: 2-4); this joyous prospect is a constraining motive to lead affection, and covetousness which is idolatry;" and should also stimulate us to crucify the flesh with its affections and lusts."—Rev. F. Whitfield, M. A.

## TRUTH AND INFIDELITY.

ing in the church, and out of it.

their covenant; ending at last in the all former things shall have passed away. sorrow. The sailor forgets the storm afoverthrow of the beautiful city Jerusalem, | Every word shall be true, every feeling | ter he enjoys the peacefulness of the desired haven; the soldier forgets the roar, is courage which is based on the divine Nothing could more satisfactorily prove descriptive of Christ's spiritual reign and the scenes, and the awful tragedies assurances of the eternal Word of God. the legitimacy of a literal interpretation over the church." "Nor do I," returned

### Communications.

Articles not dissented from will not be under road, when he has reached his happy stood as necessarily endorsed by the editor. We credo" has finally arrayed the prophetic of Him who is the subject of the prophetic subjects irreword in parallels with the historic narra-ecy." "I do not see why you refuse to spective of any views which we cherish,-corresindents being responsible for the sentiments they

THE HOME OF THE SAINTS?

ODIST PREACHERS' MEETING.

BY C. CUNNINGHAM.

By special request, Prof. H. Lummis has furnished me with the remainder of his address, delivered Nov. 17th, which I subjoin. to

Vine, ye are the branches."

forth a son, and shalt call his name Je- lake of pure and refreshing water." ties Christians and infidels. The less im- prophetic law, it is proved that these and and peaceful, and harmless." more trivial distinctions are being wiped can be conceived. Take again the propheral thought, ventured to give a specific heart shall live forever; "Ps. 61: 8, "So out. The friends of the incarnate God ecyconcerning Christ's birthplace: "But meaning to each figure-making the will I sing praise unto thy name forevon one side, holding up the crimson ban- thou Bethlehem Ephratah, though thou lamb, the calf, the fatling, denote success. er." I do not hesitate to say that in evner of the atonement, and unbelievers in be little among the thousands of Judah, ive stages in the Christian's progress, the ery case in which the Psalmist employs God's Word and God's Son on the other, yet out of thee shall he come forth unto lion open enemies, the leopard more disshouting, "Abolish the Sabbath, down me that is to be ruler in Israel; whose guised ones, the wolf, treacherous and mawith the church, bury the Bible." These goings forth have been of old, from evilignant ones, and the little child, the Prof. J. A. Alexander thus renders the are the great divisions into which all the erlasting."—(Mic. 5: 2.) "Now when Christian ministry! No wonder that the 29th verse of the 37th Psalm: "The rightelements of society are resolving them- Jesus was born in Bethlehem of Judea, Scriptures should by such means come cous shall inherit the land, (commenting selves. The process of divison is work- in the days of Herod the king," the into contempt; no wonder that prophe- thus) possess the land of promise by a king demanded of the chief priests and cy under such treatment should at last filial right, and dwell, securely and in The elements are mustering for the scribes where Christ should be born; be regarded as merely a play of fancy. peace, forever, to eternity, upon it." terrible conflict of modern times, be- they said in Bethlehem of Judea—quot- May the Christian expositor assume be- On verse 7 of Ps. 45, he remarks thus

and of shadows. But it also ended in of the people of God. Each heart shall | world with such antecedents, such a hisjudgments upon Egypt, and the over- be the holy chancel in which God dwells; tory, covered with so magnificent foot- child, is taking its place. That has been | Christ, it cannot be objected that in their Rev. Wm. Burgh:—A Jew met a Christ. throw of Pharaoh in the Red Sea, and each spirit shall be the seat of the very prints, should ever be expunged or anni- struck with death in Rome. Henceforth, application it is not made with the ut- tian minister. Taking a New Testament the exodus of the Israelites toward the Shechinah, and be consecrated as the hilated, or disappear from the orbs and its effort will be to live. It is with Athe-most literalness. As for instance: in his hand and opening it at Luke 1: 32, records of the universe. But we know ism that the gospel has to contend- "Not a bone of him shall be broken" 33, "He shall be great and shall be called Fifthly, we have the Mosaic economy, sin has left, whatever trail it has spread it will not. Its sin will be eliminated, Atheism, that oozes out of Romanism, (John 19: 36); "They shall look on the Son of the Highest: and the Lord beginning at the Red Sea, constituted upon the earth, whatever seeds of evil and it will be reconsecrated by the foot- out of Rationalism, out of Spiritualism, him whom they pierced," (John 19: 36); God shall give unto him the throne of and consecrated again by the appearance it has sown, whatever bitter fruits it has step of its present Lord; it will be beau- the most debauched and stupid of all "They parted my raiment among them, his father David: and he shall reign over and for my vesture they did cast lots." the house of Jacob forever; and of his from that divine economy in which dwell- mer heavens and earth shall not come in- And grand must be the faith that (John 19: 24). Even Moses had said: kingdom there shall be no end," he asked, eth righteousness. In it there shall be to remembrance; the joy of its inhabit- shall contend with this foe. Sublime the "The Lord thy God will raise up unto "Do you believe that what is here writthem as long as they were faithful to no more tears, nor sorrow, nor crying; ants shall make them forget their former courage that is needed to meet such an thee a Prophet from the midst of thee ten will be literally accomplished?" "I

given. It is not from the sacred books that the Son of David should be born of alone however that we are obliged to a virgin, but that this is a figurative exdraw our illustrations. The author of pression signifying the remarkable purity We "Credo" has finally arrayed the prophetic of Him who is the subject of the prophtive of a noted infidel. In his chapter believe the literal statement of the 32nd on Prophecies respecting ancient cities and 33rd verses, and believe implicitly and countries, he says: "Moses declared the far more incredible declaration of WILL THE EARTH REGENERATED BE 1500 years B. C., 'The stranger that verse 31.' "I believe the latter," said cometh from a far land . . . shall say, the clergyman, "because it is a fact." Wherefore hath the Lord done this unto "Ah!" replied the Jew, with an air of this land? What meaneth the heat of intense scorn and haughty triumph, "You his anger; Volney, as he wandered over believe Scripture because it is a fact: I that country exclaimed: 'Great God! believe it because it is the word of God." Whence proceed such melancholy revo- What a pitiable exhibition of weakness lutions? Why are so many cities de- on the part of the Christian! What a stroyed? Why is not their ancient popula- ground for triumph on the part of the tion reproduced and perpetuated?' Again, Jew! Moses foretells: Your highways shall Claiming then a natural construction What is the teaching of Scripture, in be desolate.' 'There are neither great of Scripture in the absence of any reathe end come;" and we read that when we entertain as a stranger unawares, but that they are never thawed and warmed reference to the home of the saints? roads nor bridges,' echoes Volney. 'The son for departing from such construcour Lord comes, instead of all being right- a permanent inhabitant; for it is said, by the love of Christ, and the hopes of Exegesis has become a science. And yet wayfaring man shall cease,' predicts tion, I present the evidence that this eous, there shall be great sin and great "In which dwelleth righteousness." The the brighter and the better rest that is to it is wonderful how slowly men recog- Isaiah; 'Nobody travels alone,' answers earth is to be the home of the saints. wickedness in the world. See St. Paul's earth will be purified; righteousness will come? Can we say from the very heart, nize its onward tread: They cling to Volney. 'All the merry hearted shall An unanswerable argument has already rest upon it like a glory-cloud, and be "Whom having not seen we love; in hereditary interpretations, regardless of sigh,' continues the prophet; 'To hear been offered in the promise made to These things must strike the most reflected from its every rock, and stream, whom, though now we see him not, yet the inevitable that presses upon them. their plaintive strains, it is almost im- Abraham himself. He "died in faith, thoughtless and the most unreflecting, and tower, and fruit, and flower, like believing we rejoice with joy unutterable They play with prophecies in the most unreflecting, and tower, and fruit, and flower, like believing we rejoice with joy unutterable." It is indicating as they do the era in the age, sweet and cloudless sunshine. Righteous and full of glory?" Can we say from thorough disregard of the nature of traveller. 'The mirth of the land shall to be fulfilled. He must be raised from the sixth age or dispensation, in which it ness shall dwell in it. Such is the prom- the very heart, "Lord Jesus, thou know- language and forgetful of the simplest depart; declares the seer: The inhabit- the dead in order to that fulfillment. is our lot now to live. The seventh age or dispensation comes, called the millennial dispensation. Sometimes they cause they have transgressed the law ing in the same direction, I stop at the In this millennial day all shall be terial orb, with material glories, among ever poor in this world's estimation, thou talk as if figurative language were a shall the curse devour the earth,' is the 37th Psalm. If one tithe of the evinen living in the flesh, raised from the knowest that I love thee?" Can you mystery to be interpreted only in an eso- word of prophecy. 'God has doubtless dence found in this psalm that the every eye; God alone shall be exalted; dead; or of the living changed, recog- say, "And there is none upon earth that teric way, which they call the "spiritual pronounced a malediction against the is to be the inheritant globe, mere have been at least state of the sense." They continually ignore the sense that the sense ignored the sense i

meaning when he declared, "I am the and reasons like an irrefutable philoso- those that wait upon the Lord, they shall

pher in our behalf."

tween truth and infidelity. On one side, ing the passage which mentioned the cause Nineveh was not literally over on the rendering "forever and ever;" God; on the other side, Atheism. The place by name. So the striking prophe- thrown in forty days after Jonah preached "literally, 'eternity and perpetuity,'" Atheist may disavow the name, and recy of Zechariah: "Rejoice greatly, O his alarming message, that the prophecy and adds the same remark in regard to fuse to wear the old garb in which it daughter of Zion; shout, O daughter of was designed in a spiritual sense, and that the same phrase in the 18th verse of the walked in the past, but it is the same Jerusalem: behold thy King cometh the humiliation and repentance of the peothing, and tends to the same result. Our unto thee; he is just and having salva- ple was the overthrow predicted? If the (for a single word) is found than this fight is with Atheism, whether preached tion; lowly and riding upon an ass, and child for which David prayed had been word (ad), and if no reason can be renby Mr. Frothingham in New York, pro- upon a colt the foal of an ass," (Zech. spared, would it be legitimate to mainmulgated by Tyndall on the platform, 9:9). How marvelously in harmony tain that the prophecy simply meant that with it limit it, then it is to be taken in respecting each other. In that blessed the historic traditions of our world are or sent out from the press by the authors with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may or sent out from the press by the authors with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may or sent out from the press by the authors with the historic statement given at the child should be "as if" dead, that its unlimited sense. The objector may or sent out from the press by the authors with the historic statement given at the child should be "as if" dead, that its unlimited sense. state there shall be no crime to stain the the most thrilling; and it seems to me as of our age. The conflict is not with length in the gospels. Whatever objective, so sick as to seem dead even though reply, "True, but there are limiting cir-

of prophecy than the quotations above the Jew, "believe the literal statement,

like the preceding six is to end in judg- nothing that God made shall be destroyed; fers, with the duties God demands, and ple of Palestine heard Jesus gladly and eey: 'The land is stripped of inhabit- of opinion. But the latter exists only inherit the earth." So ver. 11, "The The only true way of determining the Had the fulfillment been such as is not meek shall inherit the earth, and shall canons of interpretation in regard to seldom offered by the supporters of a delight themselves in the abundance of tation, "Behold I come quickly : hold that prophecy is by taking those prophecies "spiritualistic sense," how ridiculous it peace." Vs. 22, "For such as be blessed fast which thou hast, that no man take which have been fulfilled, and comparing would appear to quote the prophecy and of him shall inherit the earth." Vs. 28, thy crown." (Rev. 3: 11.) If we hold the statement of the history which refast a knowledge of the truth as it is in cords their fulfillment with the language done above with such striking effect. I forsaketh not his saints; they are pre-Jesus, we shall not lose the crown of of the predictions. To illustrate, take transfer a few passages from the Com- served forever; but the seed of the wickreward in the day of Christ's coming. the prophecy of the angel to Zacharias: mentary of Albert Barnes, a most worthy ed shall be cut off. The righteous shall "Thy wife Elizabeth shall bear thee a man, but unfortunately one given to inherit the land [earth], and dwell thereof recompense will be according to our son, and thou shalt call his name John." spiritualizing the prophecies. On the in forever." How rich in regard to this -Luke 1: 13. Zacharias asks, "Where- text, "For in the wilderness shall waters specific doctrine is this psalm! The by shall I know this?" The angel re. break out," he remarks: "The joy shall shifts to evade its force are strange plies, "Thou shalt be dumb, and not able be as great and the blessings as numerous proofs that many men are determined to to speak, until the day that these things and refreshing, as if running fountains believe, not from evidence, but from inshall be performed." Now for the ful- should suddenly break out in the desert, clination. It is said, "The statement is, fillment, recorded in the same chapter: and the thirsty and weary traveller should that the righteous shall inherit the land, "She brought forth a son," (vs. 57). be thus unexpectedly and fully supplied. not the earth." The word is the same as They made signs to his father how he The world in regard to its real comforts that used in Gen. 1: 1, "In the beginwould have him called, and he wrote, without the gospel, may be not unaptly ning God created the heaven and the saying, His name is John," (vs. 63.) compared to a vast waste of pathless earth." But granting that the best ren-"And his mouth was opened immediate sands and arid plains, Nothing will dering is "the land," it does not thereby ly, and his tongue loosed, and he spake more strongly express the blessings of the affect the result in the slightest degree. and then "when Christ, who is our life and praised God." Here the prophecy gospel than the idea of cool, refreshing, If the righteous inherit the land and shall appear, we shall appear with him in is as specific, as definite, as literal, as the abundant fountains and streams bursting dwell therein forever, then the land history that declares the prediction ful- forth in such pathless wastes." On "the that is, a part of the earth, is to be the filled. The prophecy that John should parched ground shall become a pool," he home of the righteous. But again it is "drink neither wine nor strong drink" says: "The idea is the same here as in said, "'forever' is often only for a time." which are upon the earth; inordinate was as literally fulfilled as the preceding. the previous verse, that under the Messiah What then? It does not follow that it The angel's words to Mary, "Thou there would be blessings as great as if is so here. There is as much reason for shalt conceive in thy womb, and bring 'the parched ground' should become a taking "forever" here in its most extended sense, as for taking it in a more sus," are prophetic. Luke's words in the Commenting on the grand prophecy limited one. Indeed, the negative are second chapter of his gospel, seventh in Isa. 11: 5-9 he writes: "The gen- quite ready to admit that in Isa. 9: 6, verse, are historic: "She brought forth eral image that is before the prophet's "the everlasting Father," the word renher firstborn son;" and so in the 21st mind is that of peace and safety, such as dered everlasting is to be taken in its No observer can fail to see that society verse, "His name was called Jesus." If that would be if a change were to be prois rapidly dividing itself into two parthese cases are a fair illustration of the duced in wild animals making them tame, "Trust ye in the Lord forever;" Ps. 19: 9, "The fear of the Lord is clean, enportant lines are being obliterated. The like prophecies are as literally fulfilled as The great Vitringa, with the same genduring forever;" Ps. 22: 26, "Your

cumstances which forbid our assigning this strongest meaning to the word: the earth is to be destroyed, hence it cannot

In some sense it is true that the earth is to be destroyed. God declared to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them, and behold I will Nothing more than this is anywhere intimated in the sacred word. Many passages indicate the earth's permanence. Ps. 104: 5 has, "who laid the foundations of the earth that it should not be removed forever "-or more literally, "it shall not be moved forever and ever." Rabbi Leeser renders the verse: "Who that she should not be moved to all eternity." The same thought is conveyed in Ecclesiastes 1: 4, "One generation passeth away and another generation cometh; but the earth abideth forever." So Ps. 119: 90, "Thou hast established the earth and it abideth"; and Ps. 125: 1, "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Prof. Alexander renders the last part thus: "which is not moved, but stands forever." These are all strongly confirmatory of what the promises contained in the 37th Psalm last word signifying "for all the future."

The only point at which the negative can make any plausible opposition to the affirmative is this: "There are prophecies text, "The Lord God is a sun and shield," are distinguished from the words not figurative.

Sometimes the symbolic prophecies are explained in the most explicit and literal phraseology. This is true in Dan. 2:44. The prophet is explaining the dream of Nebuchadnezzar, which like the dream of Pharaoh in Gen. 41, was a symbolic prophecy. He has already explained what refers to the preceding kings. Now, he continues: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Then as if to confirm the confidence of the king, the prophet added "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Rabbi Leeser's translation is even more emphatic: "But in the days of these kings will the God of heaven set up a kingstroyed, and its rule shall not be transferred to any other people: but it will grind and make an end of all these kingdoms, while it will itself endure forever." There is then a righteous kingdom to be set up on the earth by the God of heaven, a kingdom not transferable, a kingdom that shall absorb the preceding kingdoms, and that shall continue forever.

In this kingdom the promise to Abraham is to be fulfilled, the promise to the righteous in the 37th Psalm, the promise repeated by Christ himself: "Blessed are the meek, for they shall inherit the earth."-Matt. 5: 5.

But says the negative, "The meek do inherit the earth." I inquire, Why did not Jesus say so? For this most excellent reason, it was not true. To the great majority of the meek in the world's history, the words of the poet have been eminently applicable:

> "No foot of land do I possess, No cottage in this wilderness— A poor wayfaring man: I lodge awhile in tents below, Or gladly wander to and fro, Till I my Canaan gain.'

Were it granted that the meek do inherit the earth, in what respect is it true of them and not true of the basest of men? If occupancy of a part of the earth along with others-opposers, persecutors, enemies—be the inheritance designed, it is not a blessing greatly to be coveted. The bitter foes of the followers of Christ have hitherto held sway in human history. They have swayed sceptres. The meek have been scourged, hunted like frightened deer, thrown into dungeons, their very name has been cast out as evil. Nay, verily, they do not inherit the earth. The inheritance is to be untrammeled, no obstruction in the way of its possession, no hostile power in the way of its enjoyment. "They shall inherit the earth, and dwell therein forever." Thank God for such a grand, such a glorious promise!

A last faint effort to destroy the force of this precious utterance of Jesus is put as follows: "Christ meant that the meek at last should get the supremacy and be masters of the world even though there may be wicked people in the world." I reply: If this be true the promise is not to the meek, as a class, but to the meek who shall be living when this changed condition of things shall come to pass; that is, to a few of them; not to the meek of all ages; not to the meek who have suffered the most, not to those who did not count even their lives dear unto them, for the sake of Christ; but to a more favored class, who will not not need to

> "fight to win the prize And sail through bloody seas,"-

those who may live when the world has become almost wholly Christian and holiness has become popular everywhere. Nay, verily, I do not believe that Christ meant to exclude all who heard him York, which we found in the Boston utter the promise. The Beatitudes are built on a broader foundation. It is not, Blessed are a few of the merciful for they shall obtain mercy"; not, "Blessed destroy them with the earth." (Gen. 6: | are a few of the pure in heart for they | a more extended notice of the discourse, 13). Still it was no annihilation of the earth, only the desolation and ruin of a few of those that hunger and thirst the surface, and that for a brief time. after righteousness for they shall be learn that he did place it among the filled"; but, Blessed are all the merciful, cardinal doctrines connected with the all the pure in heart, all they that hunger "one foundation" (1 Cor 3: 11). Hear and thirst after righteousness; yes, and him: 'Blessed are all the meek for they shall inherit the earth." The terms are not undistributed. The propositions do not declare partial truths. To use a logical technic, they are universal affirmatives. hath founded the earth upon her basis Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, "the patriarchs and prophets, and all the godly race," the martyrs, the confessors, those of whom the world was not worthy, are the meek who shall inherit the earth.

It is a great study to watch the doublings of those who struggle against clear evidence. If it be said, "Christ's kingdom is not established on the earth," the reply is at once ready: "The kingdom of God is within you" (Luke 17: 21). If this be true, and we accept it, then the kingdom of God so on earth. If it is in us it is where we are. From necessarily imply, namely, that the earth this conclusion there is no escape. On abide by such doctrine as as this and remains forever. There is then, no legit- the other hand, when it is maintained imate conclusion from these texts but that Christ's l'ingdom is be be established this, "The righteous shall inherit the on the earth, forthwith the Saviour's land and dwell therein forever"—the declaration, "My kingdom is not of this world" is confidently presented as if it meant, My kingdom cannot be in this world. Christ did say "my kingdom is not of this world," but he just as posiwhich are symbolic. These are not to tively said to his disciples, "Ye are not be taken in the literal sense." But on the of this world, but I have chosen you out other hand, symbolic prophecies are as of the world"; and in his prayer he easily distinguished from prophecies not said of them, "They are not of the symbolic as the figurative words in the world even as I am not of the world;" yet recognizing that they were in the world he prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is amazing that one should need with such facts before him to be told that a kingdom not of the world may still be in the world. Nay these very objectors themselves claim that it has already come and though not of the world is in the world!

#### (To be continued.) The Herald.

### Boston, Wednesday, Jan. 21, 1874.

### "QUIT YOU LIKE MEN."

This is the rendering in our version of one Greek word-andridzesthe (1 Cor. | -without self-denial, meekness, lowli-16: 13). It occurs nowhere else in the ness of mind, or any of the old fashion-New Testament, but is found in numer- ed ways of serving the Lord. Let us ous passages in the Septuagint, e. g. onward to the front, and continue the Joshua 1: 6, 7, 9, 18; 1 Chron. 28: 20; alarm! No time now to compromise 2 Chron. 32: 7; Neh. 2: 1. "Do All—all is at stake. Yet a little while ye manli" (Wiclif); "doe manfully" and the heavens will be luminous with (Rheims); "be manful" (Whiting); the brightness of His coming in triple yourselves like men" ( Wesley), are among the wicked tribes of earth mourn. The the translations it has received. The idea intended is easily grasped, but to carry out the direction in every-day life is more difficult.

The whole passage is short, sharp and takes place—'one is taken and another seasonable. It is as if the apostle had said: Instead of sleeping, 'watch'; instead of wavering, 'stand'; instead of S. Norcross, Evansville, Ind. acting like children or cowards, show yourselves men; instead of quarreling, 'let all you do be done in love';

# If you have whispered truth, Whisper no longer; Speak as the tempest does, Sterner and stronger,

only let your speech be seasoned with grace and your heart moved with affec-

How necessary is such counsel at the present time! God desires activity and courage in every good work, and so should we. As Arnot remarks, "we like a leaping river better than a stagnant pool. It is far better to be worn somewhat by work, than corroded by the rust of idleness. If there are 'abominations in the earth,' a Christian does not exhaust his duty by 'sighing and crying' over them. 'Up, guards, and at them!' is a very good motto for our warfare; and in one phrase of Scripture we shall find both our strategy and our armament - 'Speaking the truth in love.' This is not a good world for resting in, but it is a good world for working in; and if we are 'fellow-workers with God,' our labor will not be lost."

If in the providence of God we can have peace in our day instead of bloody persecution let us be thankful, but never let us compromise the truth for the sake of peace. Wisdom in the presentation of truth is necessary, but let us not shrink from presenting it because opposition will be in a measure the result. Remember the apostle's words: "Quit you like men; be strong." Every Christian minister should be ready to say with Dr. Cumming: "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea! Mine be the roaring cataract, rather than the stagnant marsh! Mine be all the excitement of living truth, rather than the quiescence of pestilential error! 'A living dog is little hope of being saved. M. Cooke better than a dead lion.""

Christ came the first time to "send a sword upon the earth"; he comes the second time to give a crown to every one who has been "valiant for the truth" in his absence. If he "gave himself for us," we should give ourselves to him. Why should any one fear reproach, or scorn, or suffering for Christ's sake, when that next day as morning dawned they it can be but a little while at the longest | would see her. That night was one of before the shadows of time will be dis- great anxiety. As morning dawned, sipated by the splendors of eternity, and every eye was strained to see the promthe rest of glory be the portion of the saved? Be manly.

LOOKING FOR JESUS.

In the brief notice of BISHOP CUM-MIN's sermon in Steinway Hall, New Journal and gave in our "Religious Summary " last week, there was no intimation that the Bishop made any reference to our Lord's last-advent; but from which appears in a copy of the New York Herald sent us by a friend, we

"We believe in Christ's coming again. We look for him, and remember the angel's words to the disciples, 'This same Jesus shall so come in like manner as ye have seen him go into heaven' (Acts 1: 11). Each night as we retire we have a right to believe that we may see him shining through the clouds in the morning. Other foundation can no man lay than that which is laid. We have no new foundation; we build upon the old. We have no new gospel to

In presenting Christ in his Deity-Christ in his humanity—Christ in his atoning sacrifice-Christ in his mediation-Christ as our high-priest-Christ coming again to be glorified in his church, and his return to be constantly expected, the Bishop forms a chain of truth too heavy for men to shake and too strong for Satan to break, Let him good must be the result.

### WORDS TO BE HEARD AND HEEDED.

Occasionally we find in a brief business letter of a minister a few earnest words which ought to be dropped into somebody's ear instead of the waste basket. The following are of this

"The visible church is in the state foretold of the last times-divided, worldly, dogmatical, sensual and unbelieving. Help fails the Papacy and the Imperial authority. The nations are in trouble. The divine counsels are manifestly hastening on the everlasting reign of the Lord our righteousness in the end of this great Babylon-not by converting it into a dwelling-place of righteousness, but by saving out of it a people redeemed from all iniquity, purified unto himself and zealous of good works."-REV. HENRY DANA WARD, M. A., Phil-

delphia, Pa. "Give us a high and holy literature. Let the watchword be, 'Behold, He cometh!' for it is evident that the moral standard of society is lowering. A deep and personal piety is gradually giving way to a conservative and easy religion like men" (Suriac): and "acquit glory (Luke 9: 26), and then shall all 'sign of the Son of man' will appear but a short time before the trumpet sounds, and when suddenly the sound is heard the glorification of the church left' of earth's inhabitants. 'O let us be ready to hail the glad day."-REV.

## PRAYER AND THE RESCUE.

We learn from the London Christian that at a crowded noon-day prayer-meeting recently held in the Free Assembly Hall, Edinburg, Scotland, Mr. Moody of Chicago gave a short address on the importance and power of faith in prayer, illustrating his subject by touching incidents which had come under his own notice, and that soon after he sat down Dr. A. Thomson read a letter which he had received that morning from a Christian lady in Edinburg, narrating a series of incidents in connection with the rescue of the passengers of the shipwrecked "Loch Earn," of which her own son, one of the passengers, had been the witness. The story, which we subjoin, was listened to with the deepest interest, and came in with peculiar fitness after Mr. Moody's address :-

"After the 'Trimountain' left them, and they had examined their ship, many a heart failed, and they feared they would never see land again. They could not navigate the vessel, and were left to the mercy of the wind and waves, or rather to the care of Him who ruleth wind and waves. Vain was the help of man. The wind drove them out of the course of ships, northward. You are aware that two ministers were left on board the 'Loch Earn.' One, M. Cooke, a truly godly man, did all he could to encourage their hearts. Every day at noon he gathered them together, and to the Saviour, and this he continued to do till they reached England. The day before they were rescued, they knew that very shortly the ship must go down. The wind had changed, bringing them nearer the track of ships, but they had be. told them of his own hope, that death to him would be eternal life, and urgently entreated them to put their trust in 'Him who was mighty to save.' At the same time, he told them he had no doubt they would be rescued, that even then a vessel was speeding to save them, that God had answered their prayers,

ised ship. There truly she was, and the

hearts they left the 'Loch Earn.'

"One thing is remarkable—the officer in charge on board the 'British Queen' had a most unaccountable feeling that there was something for him to do, and three times during the night he changed the course of the vessel, bearing northward. He told the watch to keep a sharp look-out for a ship, and immediately on sighting the 'Loch Earn' bore down upon her. At first he thought she had been abandoned, as she lay helpless in the trough of the sea, but soon they saw her signal of distress. It seems to me a remarkable instance of faith on the one side and a guiding Providence on the other. After they were taken on board the pilot-boat that brought them into Plymouth, at noon, when they for the last time together joined in prayer, M. Cooke read to them the account of Paul's shipwreck, showing the similarity of their experience. I earnestly trust that the teaching the crew of the 'Loch Earn' received during that time of sore trial may be greatly blessed to them.'

#### SUNDAY SCHOOL LESSONS.

The International Series of Bible lessons is now so generally used in Sabbath schools that it may be well to give in one view the entire series for 1874. It will be noticed that nearly all the lessons are selected from Exodus and Mark.

8	FIRST QUARTER.
	Jan. 4. The House of Bondage. Exod. 1: 7-14.
S	Jan. 11. The Birth of Moses. Exod. 2: 1-10.
	Jan. 18. The Call of Moses. Exod. 3: 1-10.
	Jan. 25. Doubts Removed. Exod. 4: 1-9, 27-31.
劃	Feb. 1. Jehovah's Promise. Exod. 6: 1-8.
	Feb. 8. The First Plague. Exod. 7: 14-22.
	Feb. 15. Jehovah's Passover. Exod. 12: 21-30, 51.
	Feb. 22, The Exodus. Exod. 13: 17-22.
	Mar. 1. The Red Sea. Exod. 14: 19-31.
	Mar. 8. Bitter Waters Sweetened. Exod. 15: 22-27.
	Mar. 15. Bread from Heaven. Exod. 16: 1-5, 31-35.
	Mar. 22. Defeat of Amalek. Exod. 17: 8-16.
	Mar. 29. Review. (Suggest. Song of Moses, Exod.
	15:1-11.)
e	Consent On the Consen

## THE BLANK-PAGED BIBLE.

We have the impression that we may a useful and important work, which is upon his name." thus noticed in one of our exchanges:

"THE BLANK-PAGED BIBLE is a copy of the Holy Scriptures, containing references of Bagster's Polyglot Bible, as well as several beautiful maps and a number of useful tables. But the peculiarity which acquires for this edition the name which it bears, is a device by which each leaf is printed on but one side, the other side being left blank and ruled with delicate lines. By this arrangement each page of the text has facing it a page of blank paper for manuscript notes. Nothing could be more perfectly suited to the convenience of those students of the Bible who have formed the useful habit of making memoranda of the thoughts suggested by their Bible-readings. It is published by Samuel Bagster & Sons, London, and by John Wiley & Son, New York."

We were not aware till recently that the work is kept for sale in this country and since obtaining a copy for our own use feel like commending it to thoughtful biblical students, who often feel the need of space on the leaf before them for a comment of their own or to record the idea of another. It is not a pocket Bible—being an 8 vo, about three inches thick and weighing over four pounds,but just the thing for the study; and the more it is used, and the richer it become in original and selected notes, the more one will prize it. Orders for the work can be sent to our office. We will furnish it at the following prices: half bound in morocco \$9.00; half bound extra \$10.50; full morocco \$12.00.

## MISSING NUMBERS.

Some of our patrons in renewing their subscriptions write that they occasionally miss a number. We find the same complaint is made to other publishers. If those who preserve their papers and are will do what we can to make up the dewrites that he loses nearly two out of

## PERSONAL.

ELDER F. GUNNER moved from Massachusettss to Trenton, N. J., last No-Elwell's health having measurably failed. ters laid aside from active service, foal of an ass." British Queen' bore down upon them. Though it may be true in some instances, 2. The King will be glorious, David and seemed to me to be in harmony with We are not taught to pray for the

You may think with what thankful that "the Lord lays aside the workman says, "Lift up your heads, O ye gates; one of the signs to precede the coming general rule workmen are required.

### 'THAT RELIGIOUS HERALD."

If a copy of our paper should fall inscribe, but hesitate because they have not more acquaintance with it, we would call their attention to the following tes-

"I have been lost without the paper for several weeks past, and my good wife asks, Why don't that religious Herald come? Truly the paper is what you propose to make it, and no family need fear o place it in the hands of their children. This cannot be said of all the papers called religious weeklies. Some of them are weakly enough—and weak enough to 'seek' and 'find' gain, even at the expense of good taste and moral sentiment, in the advertising channels. May the

CARDS," described in our issue of the 7th instant, we have made it a rule to omit and it shall stand forever." "And there the following classes :-

per. "Be just before you are generous," and languages, should serve him; his is the old adage.

and so do we.

love and good works :-

Whole am't due Eld. G. W. Burnham to Dec. 9, 1873,
Rec'd at the office to meet deficiency,
as reported last week, \$41.00
Since rec'd: \$124.48

## Correspondence.

benefit some one by calling attention to for them that feared the Lord, and that thought the high

Looking for your coming Lord? Waiting for your crown of glory-Waiting for your full reward?

There have been kings many and have been given to others.

bear testimony. We notice :-

shall reign and prosper, and shall execute judgment and justice upon the earth." "But thou Bethlehem Ephratah, though

D. D. (Baptist), who has been receiving were the voice of a great multitude, and friend said to me a few days ago, he it for several years. Having recently as the voice of many waters, and as the "never expected to see Christendom in moved from Lowell, Mass., to New York, voice of many thunderings, saying, Alsuch a state of apostasy as it is now." leluia, for the Lord God omnipotent

Lord bless you in your work.
"Yours in the glorious hope of 'the new heavens and the new earth."

#### THOSE "SUBSCRIPTION CARDS."

In sending out the "Subscription

2. Those who are on the free list. few of these, but hope they will aid us ed." "He shall reign over the house of what they can in getting subscribers.

4. Those for whom the paper has there shall be no end." been paid by others.

cards know personally but few of our earth for thy possession." "He shall cards who think they ought not to have from the river to the ends of the earth." been sent to them, let no offence be "The Lord shall be king over all the taken. The aid we solicit it is hoped earth; in that day shall there be one will be given promptly and "with a will- Lord, and his name one." "And the ing mind," if given at all. "The Lord kingdom and dominion, and the great-

#### FINANCIAL MISSION REPORT.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to

Mrs. C. D. Clapp, Homer, N. Y. Alva Tenney, Olivet, Mich.

## ARE YOU READY?

Christian, are you patient-waiting, Let not earth with all her treasure, Pride and pomp, or worldly show, Move you from the firm foundation Laid in Zion long ago.

Sinner, do you dread the coming Of your sin-avenging Lord? Oh, give up your opposition,—
Come and trust his faithful word; Then you'll love to read the promise Made his people long ago "Surely I am quickly coming,

Crowns of glory to bestow." E. GILLETTE.

## CHRIST THE KING.

David a righteous branch, and a king thou be little among the thousands of

but carries on the work," we know as a and be ye lift up, ye everlasting doors of Jesus: "On earth distress of nations and the King of glory shall come in. Who with perplexity" (Luke 21: 25-27). is this King of glory? The Lord strong The Methodists are about to open a and mighty, the Lord mighty in battle." house of worship here. Fairs and fes-And Paul, speaking of the wisdom of tivals have accordingly been held to raise God, says: "Which none of the princes money, while the young people in attend-

Lord of glory."

O God, is for ever and ever. A sceptre brought unto us at the revelation of Jeof righteousness is the sceptre of thy sus Christ." I would like to mingle in kingdom. Thou hast loved righteous- prayer and song with those of "like ness, and hated iniquity; therefore God, precious faith"; but will quietly wait even thy God, hath anointed thee with and patiently hope for the salvation of the oil of gladness above thy fellows." the Lord. Wishing you all spiritual "Behold, a king shall reign in righteous- blessings in Christ Jesus, and a speedy ness, and princes shall rule in judg- deliverance, I remain, ment." "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, was given him dominion, and glory, and 1. All who are in arrears for the pa- a kingdom, that all people, and nations, dominion is an everlasting dominion, which shall not pass away, and his 3. Ministers,—we send cards to very kingdom that which shall not be destroy-Jacob for ever, and of his kingdom

5. He is to reign universally. "Ask "General rules have exceptions," and of me," says the Father, "and I will the false and the true combined, God deour general rule may have more than we give thee the heathen for thine inheritintend. Those we employ to mail the ance, and the uttermost parts of the subscribers; if therefore any receive have dominion also from sea to sea, and loveth a cheerful giver" to a good cause, ness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." 6. Christ was acknowledged king by

individuals. The wise men of the east came, saving: "Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." "Nathaniel answered and said unto him, Thou art the Son of God; thou art the king of Israel." His followers acknowledged him, saying, "Blessed to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord; and that thought the Lord; peace in heaven, and glory in the Lord; and that thought the Lord; and the Lord when they strewed palm-branches in the way up to Jerusalem, and shouted, "Hosanna! Blessed is he that cometh in the name of the Lord." He declares himself to be king, when in his description of the judgment he says: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Pilate said unto him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this ness unto the truth. Every one that is of the truth heareth my voice." And it low to come into good society was written on his cross, "Jesus of Nazareth, the king of the Jews."

handed down from one generation to ries of the Lord shall be broken to thing as was known to the ancients another. They have been esteemed pieces; out of heaven shall he thunder under the name of "charming" or "engreat, and in their greatness is much to upon them: the Lord shall judge the chantment," and expressly forbidden interest us. Yet, notwithstanding all ends of the earth; and he shall give Deut. 18: 10-12; Isa. 19: 3. Just betheir pomp and apparent glory, they strength unto his king, and exalt the fore the Canaanites were destroyed, the have passed away, and their kingdoms horn of his anointed." "Thou shalt land was full of all such wickedness as break them with a rod of iron; thou was wrought by it. In this article we present one who re- shalt dash them in pieces like a potter's The word is a favorite of our times. ceived his appointment from the Al- vessel." "And whosoever shall fall on Everyone must use it who pretends to mighty, and His kingdom is to be an this stone shall be broken : but on whom- any smartness, hence we hear of "spireverlasting kingdom. To this fact the soever it shall fall, it will grind him to itual magnetism," "personal magnet-Patriarchs, Prophets and Apostles all powder." "Come, my people, enter ism," of "magnetising ourselves," &c., thou into thy chambers, and shut thy but I doubt if it should ever be used in 1. His coming was foretold. "I shall doors about thee, hide thyself as it were respect to anything good. see him," exclaimed Balaam, "but not for a little moment, until the indignation The Jews were guilty of designedly now; I shall shall behold him, but not be overpast." "Behold, the day of the using bad words to bring disrepute upon nigh; there shall come a star out of Lord cometh, cruel both with wrath and the works of Christ, as when they said Jacob, and a sceptre shall arise out of fierce anger, to lay the land desolate, and it was "by Beelzebub" he wrought his Israel, and shall smite the corners of he shall destroy the sinners thereof out miracles. We are taught to speak reve-Moab and destroy all the children of of it." But the promises to God's people rently of divine things, and the world is Sheth." The 45th Psalm foretells the are blessed: "Thine eyes shall see the made infidel for lack of care in this parmajesty and grace of Christ's kingdom, King in his beauty, they shall behold the ticular. Magnetism being a power or the duty of the church, and the benefits land that is very far off." "And there influence that the strong are supposed to anxious to have the volume complete will thereof. Isaiah says: "Of the increase shall be no more curse, for the throne of exercise, either consciously or unconinform us what numbers are missing we of his government and peace there shall God and of the Lamb shall be in it [the sciously, over those around them, and be no end, upon the throne of David, New Jerusalem], and his servants shall often used for evil altogether, how many earnestly by prayer strove to lead them ficiency. The mails are not so reliable as and upon his kingdom, to order it, and serve him. And they shall see his face; have called the Christian religion the we wish they were. Dr. Morris informs to establish it with judgment and with and his name shall be in their fore- mere exercise of this power? Neither us that Rolla Floyd of Jaffa, Syria, justice from henceforth even forever. heads." Brethren, let us so walk as to have they been altogether without ex-The zeal of the Lord of hosts will per- be made kings and priests unto God, cuse in so doing when so many make rethree numbers! It is not so bad as that form this." "Behold, the days come, when he who is our life shall appear, ligion a mere matter of feeling and not nearer home, but worse than it ought to saith the Lord, that I will raise unto with his holy angels. W. J. HALSE. of faith. Some time since I was stirred Cambridgeport, Mass.

## LETTER FROM BRO. BAKER.

vember, to take charge of the church Judah, yet out of thee shall he come home, but when I come home the read-rest upon him [the Messiah], the Spirit there for a year from Dec. 1st,-Elder forth unto me that is to be Ruler in ing of the Herald is refreshing in the of wisdom and understanding, the Spirit Israel; whose goings forth have been midst of weariness, and comes as a sweet of counsel and might, the Spirit of By a note received from him a few days from of old, from everlasting." "Re-solace in the midst of life's cares and knowledge and of the fear of the Lord; since, we learn that he and his family joice greatly, O daughter of Zion; anxieties. Daily does the evidence ac- and shall make him of a quick underhave recently been afflicted with sore- shout, O daughter of Jerusalem: be- cumulate of approaching deliverance to standing in the fear of the Lord." The throat—a distemper quite prevalent in hold, thy King cometh unto thee : he is the waiting ones of earth; and of a ter-same Spirit is possessed by every true that section—but are better now. We just, and having salvation; lowly, and rible overthrow to the workers of iniquican ill afford to have any of our minis- riding upon an ass, and upon a colt the ty. The money pressure came upon us to detect evil and to know good in the like a clap of thunder in a clear day; love and fear of the Lord.

to the hands of some of our Baptist of this world knew; for had they known ing have become demoralized, and the brethren who may feel inclined to sub- it, they would not have crucified the religious interest sadly made to decline. There are a few scattered through this 8. Christ is supreme King. "I will region that are looking for redemption make him my first-born, higher than the nigh, but they are isolated from each timony of the Rev. D. HENRY MILLER, kings of the earth." "And I heard as it other, and have no meetings. An old

> While "signs there's no mistaking proclaim Messiah near," let us "gird up 4. His kingdom will be everlasting. the loins of our mind, be sober, and hope 'But unto the Son, he saith, Thy throne, to the end, for the grace that shall be

> > Your brother waiting, GEO. C. BAKER. Garrettsville, Ohio, Dec. 15, 1873.

### LETTER FROM ELDER BUCKLEY.

Dear Brother Orrock :- By the mercy of God I still live. It is also of his abundant mercy that I am kept in "the faith once delivered to the saints." I fear that multitudes in these last days are being turned away from the truth, and turned unto fables. Heresies are legion. I have thought much of Paul's declaration, that "there must needs be heresies, that they which are approved may be made manifest." By permitting velops the character of his own children. If we want to be religious, and cherish a hope of future happiness, and yet to cherish selfishness in any of its forms, the enemy will help us to a creed which will comfort us. O for an honesty of heart in searching for the truth, as for hidden treasures, that will bring us into and keep us in the light, as God is in the light! David asks, "Who can understand his errors?" and then prays, 'Cleanse thou me from secret faults.' It becomes each of us heartily to pray

my health will warrant-and I find it true that "he who watereth shall be watered also himself." And here permit me to ask my brethren who enjoy church privileges among themselves, and are able to support pastors, if it would not be for their spiritual interest to send out waterpots filled with the gospel of th kingdom, to water the destitute an thirsty, while they pray God to give the increase. Try it, brethren, and see if you don't get a shower of blessing. Yes, we are debtors to all men. Then let us 'tell to all around what a dear Saviour

I am preaching some-what I think

we have found." O tell them of his dying love! And tell them how he reigns above; Yes, tell them he will come again, The joy of those who cry, "Amen." H. BUCKLEY. Townville, Pa., Jan. 6, 1874.

## DEATH IN THE POT.

Is there so great a famine of words that the word "magnetism" must be so much used? To me it is a very serpent. end was I born, and for this cause came I don't like it. The curse is upon it. It I into the world, that I should bear wit- has been in the especial service of the Adversary, hateful and degraded, too

Animal magnetism—a new fangled phrase invented to express a supposed 7. The consequence of opposing Christ discovery of some new-found power be-Lords many. Their names have been as king will be dreadful. "The adversa- longing to earthly bodies—is the same

up to say that the Holy Spirit is not "influence" (on hearing it called spiritual magnetism) but a personality of whom this description is given in Isaiah Dear Bro. Orrock: -I am much from 11: 2, 3, "The Spirit of the Lord shall

so poisonous a breath should taint the arately for eight cents. atmosphere of those who are to breathe in Paradise.

A READER.

### General Intelligence.

#### RELIGIOUS SUMMARY.

PRESENTATION OF CARDINALS' HATS .-Paris, Jan. 9.—President MacMahon today performed the ceremony of delivering hats to the newly appointed Cardifortune, and ours are with him."

his diocese, praying him to use his influ- known as "The Adams Nervine Asylum,"

really alarmed at the remarkable progress which Roman Catholicism is making in that country.

obedience as if he were actually here in person. "Either," he says, "the church is this, or it is nothing, or worse than nothing, an imposture and a usurpation. It is Christ or Antichrist. If it be Antichrist, every Cæsar from Nero to this in Behar and Benares. for the dogma of papal infallibility.

He shows that simple neglect of the year. One by one their places become great salvation, will meet the case, and vacant, until the last surviving member ruin the soul forever.

OTHER'S BURDENS.—The State street He eats his dinner alone, and as the hour Baptist church of Springfield has start- grows late he falls asleep in his chaired a mutual relief association, the object dead. Twenty years ago thirteen Frenchof which is to "render assistance to fam- men, among whom were Alfred de Musilies or friends of the dead at a time set, Gautier, and Count de Flehar, were when the expenses of sickness and the gathered around it, resolving to dine toadditional expenses of a funeral are often gether at the same table every year on prayer trembled on their lips, when they so great as to impose burdens too heavy the anniversary event. In the following for many to bear alone," All persons year eleven met, then ten, and three years attending the church and their children can become members on the payment of fifty cents each. At the death of a now 84 years of age, true to his agreemember each surviving member is taxed ment, dined in solitary state not long thirty cents, and a sum equal to twentyfive cents a member is paid by the treas. the day appointed. urer to such relative or friend of the de-

CHURCH CHOIRS .- Rev. Mr. Hepworth, of New York, says: "Choirs, as a general thing, are a nuisance. They are the bane of a minister's life. Instead of ocbefore I had learned to bow before the avenue, Monday night, Jan 12. authority of the soprano-that after the Tuesday was a day of fires in Boston in a whisper if the choir did anything place a call had been made for aid. after the prayer. 'Yes,' responded the The fire at Natick (17 miles from Bosmusicians is simply an impossibility. I at two-thirds of that sum. can't describe my emancipation. I have About 8 o'clock the entire interior of

own voices, and not by proxy."

many do, but for the Holy Spirit direct. nection with the international series of off Halifax, causing the terrible loss of It is not the past experience that makes strument chiefly of gambling gains or In regard to pure Christian fellowship lessons. It is bound in muslin, with flex-Lask for no such word as magnetism to lible covers, and sold for six cents. The the Potomac with the sacrifice of 70 And to argue that a man is not a nouncement of this new and "remote" express it. No flower with perfume of gospel of Mark can also be obtained sep-

late Seth Adams of Newton, Mass., is Care should be taken that we do not especially munificent in the direction of remove the foundations of faith, and so bequests to public institutions. After increase the infidel spirit of the age by giving various sums to a large number of personal friends and members of his family, he bequeaths two lots of land, of twenty and forty acres, in Rochester, Strafford county, N. H., and \$7000 in money, to that town, which is to be known as the Adams fund, and the income of which is to be paid to poor widows, orphans and maiden ladies of that town. He also bequeathed the following sums to institutions in Boston :- \$1000 nals. In his speech on the occasion he to the Needle Woman's Friend Society; thanked the Pope for conferring these \$30,000 to the Consumptives' Home; honors on citizens of France, and add- \$20,000 to the Home for Aged Men ed: "The holy father knows our filial \$20,000 to the Association for the Relief attachment and our admiration at the of Aged Females; \$5,000 to the General manner in which he supports his trials. Theological Library; \$10,000 to the His sympathies were with us in our mis- Baldwin Place Home for Little Wanderers; \$5,000 to the Boston Provident As-CONFESSION IN THE EPISCOPAL CHURCH | sociation; \$1,000 to the Industrial Aid OF ENGLAND. - This subject is still excit- Society; \$500 to North End Mission; ing considerable attention. A large \$1,000 to the Boston Young Women's meeting was recently held in the city of Christian Association; \$500 to the Chil-York, at which Earl Fitzwilliam presid- dren's Aid Society; \$800 to the Female ed. It was decided that earnest action Orphan Asylum; \$500 to the Temporais needed to prevent this innovation; ry Home for the Destitute; \$500 to the and a memorial to the Queen, as head of Children's Hospital; and \$1,000 to the the church, was agreed to. The Earl of Society for the Prevention of Cruelty to Fortesque has recently forwarded to the Animals. The income of the estate he Bishop of Exeter a memorial signed by directs to be devoted to the establishmore than twelve thousand residents of ment and support of an institution to be ence to restrain the introduction of con- for the benefit of such indigent, debilifession into the churches of his diocese. tated, nervous people, citizens of Massa-York is in the north of England, and chusetts, as may need such a curative in-Exeter in the west; so that the feeling stitution, an act of incorporation to be on the subject is very widely diffused. applied for after his death. He directs Great Britain appears to be growing District or within fifteen miles of Boston, and the principal curative agency relied upon shall be the "Movement Cure," hot and cold baths, pure air, gymnas-IS THE OFFICIAL HEAD OF THE PAPAL tics, genial associations and religious CHURCH ANTI-CHRIST? - Archbishop exercises. It shall comprise not less Manning, of London, does not shrink than ten acres of land, and special attenfrom stating the pretensions of the Pope tion shall be devoted to the size of the in the strongest and plainest language. rooms and yard. The will has been con-In a lecture which he has just delivered tested on the ground of insanity, but he asserts that the Christ of Rome is but on the 13th inst. was admitted to pro-Christ himself, divinely inspired by him, bate by Judge Brooks in the Middlesex authorized to speak for him on earth, Probate Court. There will probably be and entitled to the same reverence and an appeal to the Supreme Judicial Court.

### NEWS ITEMS.

THE FAMINE. - Calcutta, Jan. 12. The famine is already causing great distress

day is justified. If it is Christ, it is the The greatest calamity of the Ville du supreme power among men." This is Havre disaster was not that which becertainly plain language; but it is un-fell the immediate victims. It made 110 doubtedly a correct statement of the be- widows and 500 orphans in the city of lief of the Jesuits, who are responsible Havre alone, all left in destitute circum-

takes his seat and goes through all the NEW METHODS OF BEARING ONE An- forms of speech-making and toasting. later but seven of the original number. The sole survivor, the painter Rubelles, since with twelve other seats unfilled on

A large body of men pretending to be ceased as the board of trustees may des- peaceable workingmen attempted to hold ignate. This is not a charitable associa- a meeting in New York, Tuesday, the tion, it is simply an application of the 13th, though forbidden for good reasons principle of mutual insurance to one of by the police authorities. In attempting to the inevitable necessities of life, and the disperse the crowd the police were set organization is becoming very popular in upon and some of them beaten, but they rallied, laid about them with their clubs, and captured a large number of the mob. A red Communist flag was taken from a prisoner.

FIRES.—Jacob Stiner, a wealthy tea cupying a subordinate place, they insist merchant of New York, with his wife upon undue prominence. I once told my and child were burned to death in their choir-it was in the days of my youth, home, which was burned on Madison

prayer a simple strain was enough. The and vicinity, and the alarms continued far first Sunday they sang a little verse; into the evening. Within sixteen hours but the second Sunday they gave me the no less than eleven alarms were given whole of 'Home, Sweet Home,' in five from eight boxes, the first being at 5.50 stanzas, with solos and chorus. I was A. M., to call the firemen to the Albany reminded of a friend of mine, who occu- Railroad depot, that some of them might pying a strange pulpit, asked the sexton proceed to the fire in Natick, from which

illiterate but truthful man, 'they sing a ton) originated in a druggists' store at little-just enough, you know, to do about 3 o'clock, and destroyed nearly all away with the effect of the prayer." the business portion of that town. Among Respecting his new church he says: the structures burned were the First "When our new church was built I took | Congregational Church and the Town the precaution to have the pulpit so con- Hall. The total loss is not far from structed that a place for professional \$700,000, and the insurance is estimated

the delightful consciousness-and how Codman Building on Sudbury Street in much it is worth only the minister can this city was destroyed, involving a loss tell-that the simple gospel does not of nearly \$150,000. About 10 A. M., the share the honors with any celebrated ten- upper portion of the Sheridan House on or or soprano. We save the expense, Green street was burned, -loss about and the wear and tear of a choir; and \$5,000. In the evening a block in the we have the very best kind of singing Dorchester district was consumed; loss for a church, for we attempt only the \$8000. There were other smaller fires.

old-fashioned tunes, and all the people A CHAPTER OF ACCIDENTS.—The Bosfeel that they are praising God with their ton Journal, in a brief review of the vear which has just closed, enumerates

LIBERAL BEQUESTS .- The will of the tion only the killing of sixty persons by R. D. Northrup in Christian Weekly. the explosion of the Drummond Colliery in Nova Scotia; the Richmond switch disaster; the breaking down of a bridge at Dixon, Ill., where about a hundred persons, witnessing a baptism, were drowned; the drowning of twenty persons in Green Lake, Wisconsin, while on a pleasure excursion; the killing of nine by the explosion of powder at Virginia City, Nevada; and the death of five by an explosion in the Hoosac Tunnel. . . . Of suicides there has been an unusually large list, comprising victims of every age, class and condition.

embezzlements, speculations and breaches but themselves. of trust have come to light sufficient in An English writer forcibly remarks: BE NOT CONFORMED TO THIS WORLD. with irregularities in the internal revenue office at Brooklyn, said to amount to one

mond county, Ohio, defaulter in the sum until, in the most conspicuous classes of

F. S. Bacon, Cashier Holyoke Bank, charged with a deficiency of \$4569,83.

B. A. Rogers, confidential clerk in the house of S. Davis, Jr., & Co., of Cincinhave a race of Picts among us, and even

nati, Ohio, minus \$12,000.

Shanley & Sons, contractors for building sewers in Newark, N. J., overcharg-

Peter Habel, New York, letter carrier,

out notifying their creditors. Other minor irregularities have been recorded, sufficient to indicate that we have not opened the year in the United States in a manner indicative of any surplus of honesty.

### Miscellaneous.

THE BIRTHDAY OF PAITH.

We have a friend twenty-four years

place, and the very day, hour, and min- morning.-Household. ute of their conversion. There are others who can do no such thing, and such persons are apt to doubt the reality of a Christian experience just because they cannot fix the date of its commence ment. You hear others tell "when first they saw the Lord," when sorrow drove them to the Comforter, when the first caught the first glimpse of their "Beloved" through the "lattice," when they first cried, "I yield, by dying love constrained." The experience was marked, everwhelming—the heart crushed, fears and tears commingling. They remember it well. Then came the rising sun. Pardon slew fear, faith broke the bars of bondage. Forget that supreme hour? Never!

You wish you could speak as confidently; you mourn because you cannot fix the date, and you almost doubt whether you are reborn at all.

Now, it is a good thing for a Christian to know his birthday, and ever after to commemorate it as the anniversary of the soul. But suppose a man should take you into his orchard; the trees are thrifty, and the fruit is plump and ruddy. You ask him, "When was this tree set out?" "Fifteen years ago the first day of May last." You pronounce the fruit to be good-fifteen years now ripe and mellow. Coming to the next tree, you say, "When was this set out?" "I do not know; it was planted before I came on the place." Would you be so unaccountably foolish as to gravely declare that the fruit on this tree is good for nothing, because no one knows when it was set out? It is not a question of dates, but of products. "By their fruits ye shall know them," and not by the time when they were planted. Now and then a person comes forward

for church-membership who can tell nothing about the when, or the how, of conversion. Perhaps from forgotten childhood the dear name of Jesus has been spoken with affection, and the heart

lives; the Indus, a coolie-carrying ship, Christian because he cannot tell just the department of the ministerial profession went down, taking 418 of her miserable hour when he passed the dividing-line will be greeted with a general horse passengers; and the Ville du Havre, run and rested in Jesus-why, you might as laugh, especially around the stables into by the Loch Earn recently, caused well say to a man who has forgotten, or where the thorough-breds are in training 226 persons to perish. These are the never knew his birthday, "I don't be- for the August meetings. We observe, heaviest disasters on the water, though lieve you were ever born at all." In also, that during the recent races at Bufmany others have been recorded. Of heaven they keep the family record, and falo, the Rev. Mr. Fletcher of that city those occurring by land we need men- we shall know all about it by-and-by.- attended the race-course every day, and,

#### ENAMELLED PACES.

a time when the flashy enamel, the glarare never seen or mentioned among decent people; but with the general adoption of false hair, the art of frescoing "DEFAULTERS AND DEFALCATIONS."- who deem themselves the best of the hu-Under this head the Journal of Jan. man family. Even men condescend, it yet in that brief space of time frauds, of these silly fashions deceive nobody

number to make a dark record for a It is impossible to walk in the row, to whole year. In looking through our ex- saunter along the drive, or attend any of changes for the past ten days the follow- the various gatherings where fair faces ing list of misdoings have been itemized: are supposed to be the chief attraction, Supervisor, Hawley, Richard Vander-without noticing how many of them owe woken and John D. Sanborn, charged their imagined charms to another hand their imagined charms to another hand than that of nature. During the last eight years the odious practice of paint-R. H. Rowland, Treasurer of Rich- ing the face has been steadily growing, society; the practice has ceased to be the exception, and has become a rule.

the youngest fingers dabble in the pigment. The disease has spread from the cheeks to every portion of the face. The Tax Collector Capt. Gill of Brooklyn, mouth, which one would have thought Y., discrepancy in his accounts of the last to catch the infection, has taken it in the most violent form, and hundreds of women in London go about with a perof women in London go about with a per-of. H. Damon, of Cabot, Vt., produce petual lie upon their lips. Pencils for buyer, and the Town Clerk of New the eyebrows, and even for eyelashes, are Marlboro', left for parts unknown with common wares on a modern toilet table

Nothing strikes a stranger to Hyde Park more forcibly than the want of expression in the countenances which dash past him during the hours that carriages congregate in that much affected spot. They lack all mobility. There is no play of the features about them; they are fixed and set. Moore never would have compared any of them to the lake that breaks into dimples and laughs in the sun. This phenomenon, so often remarked on, is fulold, who stoutly maintains that he was ly explained when it is remembered that born on the 21st of October, 1866. On a single injudicious smile might mar the that glorious Sabbath evening he began labor of hours. It is lamentable to think to live. When the scraphic Summerfield that the repose which stamps the caste was asked where he was born, he replied, of Vere de Vere is too often to be attrib-WHAT MUST I DO TO BE LOST ?- One of DINING IN SOLITARY STATE. There "In Liverpool and Dublin." May the uted, not to any inherent refinement or Newman Hall's recent tracts is on the is an old English play in which thirteen generation of twice-born men be multi- to any inherited calm grace, but rather and honors of earth, eager to bind about There are those who can tell the very tion might thwart the study of an entire till absorbed in his struggles, upon a days more "the waters prevailed on the

## WHAT GOD BLESSES.

that time," to find God does not care a the envy of the poor, I want to thunder stray remark he made in the street, which awaken her conscience-be not conformhe hardly thought was of any value ed to this world. God blessed him. Many a soul has had gate and licentious, to perfect their eduas to be well compared to the clay and Christian Treasury. spittle which the Saviour used.

I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers-very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human wisdom and said he would not use the excellency of speech he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, to the plain gospel, plainly preached.—Spurgeon.

## CLERICAL HORSE-RACING.

to Christ is one question. Have you social life, for eminent moral reasons, the of love and peace shall be with you."

as he afterwards informed his scandalized congregation, he derived much as his master." The improvement of tell you what we'll do, children; de anpleasure from the rivalry of the noble the pupils will be in proportion to the gel's wing's broken a little wid de big animals, and his enjoyment would have character and qualifications of the teach- wind from the four corners ob de world. The fashion of painting the face is act- been entire but for the presence of the er. In this view of it we see the fitness | See! he need some more fedders in de ually getting to be almost universally gambling fraternity. It would not be of the exposure which follows, of the wing. He fly better wid dis eberlasting practiced in "good society." There was surprising if a little longer acquaintance would entirely overcome this inconvening rouge, the India ink for the eye- ient disgust, and even enable him to venbrows, and the crimson lip-salve, were ture something in the pool without the left to the exclusive use of women who slightest qualms. Many a troublesome conscience has been gradually quieted in this way, and, so far as known, gave its owner no further annoyance. Mr. Fletchthe human countenance seems to have er may be assured, too, that when he has become legitimatized among persons a few dollars—the more the better—at stake, his interest in the race will be immeasurably increased, and his wonder 12th says: "We have had during the is said, to use these cosmetic artificers to will be how he formerly took so much present year but ten business days, and make themselves beautiful! The slaves interest in the mere rivalry of the noble animals. - Christian Statesman.

There is a great danger that you may be. There cling to our natures elements of depravity, even after our introduction into the church of Christ, by which this value of property in a community, inworld may draw us into affinity with it-So peculiar and intimate are our relations greatly lessen the public burdens. 3. to the world, that a too complacent disposition, a desire of pleasing, a fear of ing from singularity, may influence us to a hurtful affiliation with its spirit and manners.

When I notice that a professed follower of Jesus Christ manifests a more absorbing desire for temporal than for of life, I want affectionately to say to him—be not conformed to this world.

When I hear a professor of religion conversing with animation and interest about crops, markets, politics, news and fashions, and then notice that he is silent and indifferent when religious subjects are themes of conversation, I want to remind him of the exhortation of Paul be not conformed to this world.

When I observe a professor of religion seeking and enjoying the society of ungodly men more than that of the saints, more punctual and cheerful in his attendance at the social and convivial party than at prayer meeting and the sanc tuary, I should like to kindly whisper in his ear-be not conformed to this world.

When I behold a professor of religion panting and grasping after the plaudits his temples the fading wreath, climbing crumbling pedestal of earthly fame, I want to direct his eye to the exhortation -be not conformed to this world.

When I see a Christian female decora-God blesses very slender things to the ted with the gaudy trappings of fashion, conversion of souls. It is very humbling eager to catch the gaze and admiration sometimes to a preacher who thinks, of the vain and thoughtless, imitating Well, I did preach a pretty fair sermon the glitter of the dissolute, and exciting pin about him or his sermon, and that a in her ear, so loudly as to startle and

whatever, was what God had blessed; When I observe a Christian mother that when he had thought he succeeded sending her children to the ball-room and best he had done nothing, and when he the theatre, the fashionable assembly, thought he had succeeded worst then and the festive party among the proflihis eyes opened by an instrumentality cation and polish their manners, whilst I which none ever dreamed of being so weep for her children, I want to repeat useful; and, indeed, the whole way of to the misguided parent the charge of salvation is in itself extremely simple, so Paul-be not conformed to this world .-

## ON PERFECTION.

If perfection is unattainable in this life, why does Paul say to the Corinthians, "Be ye perfect"? The word means to set to rights, to restore, or prepare, or put in order. It is used, for example, in Matt. 4: 21, "mending their nets," and in Gal. 6: 1, "Ye which are spiritual, restore such a one." Many disorders from visiting them till these were amended: "For I fear lest, when I come, I shall not find you such as I would, and too long in de wind-too much blow." Smith 2.00; E. A. Hathaway 1.00; F. that I shall be found unto you such as ye would not." Yet he warns the offenders that if he came again he would not spare them. They had questioned his apostolic authority, and spoken contemptuously of his power. Yet Paul's great concern was, that he might not be compelled to show that power in judgment on their evil. To come with a rod and confound his enemies was no joy to him. He would rather that the correction of the evils should leave no occasion for the display of his power. "Therefore I . . . The Rev. Henry Ward Beecher, write these things, being absent, lest becannot recall the time when it did not the Rev. W. H. H. Murray of Boston, ing present I should use sharpness aclove and trust. It is not half so impor- and the Hon. George Loring, whom the cording to the power which the Lord first believed, as to know that you now man," have united in the authorship of to destruction." So his concluding charge believe. Some pass through tempest to a book entitled, "The Perfect Horse." to them is, "Be ye perfect;" in the peaceful anchorage; they remember the It is devoted to the discussion of the sense of being set right, "Be of good conflict and victory. Others glide slow- points of a good horse, and vindicates comfort, be of one mind, live in peace;" ly and quietly into new life, and their racing, apart from its concomitants of all these exhortations having reference to immortal hope rises as gently as the east- gambling, drinking and rowdyism. Mr. the evils which occasioned his letters. ern morning. When and how you came Beecher declares that, "for the sake of In this course he assures them "The God

sential. Do not protest that the world cared for with scrupulous care; and if - Every one that is perfect shall be as Society has just published the book of evils:—"The English ship Northfleet date of conversion can be fixed, very pursuing a remote department of it, ples, as though he intimated that if they been flying so long, and you has many a Exodus, in a separate 18mo volume, was run into by 2 Spanish ship and 350 well. It is vastly more important to be which has too long already been left to were perfect they would be treated by long weary trabel before you. Blessed

preceding verse we read, "And he spake house, and de Lord's people." a parable unto them, Can the blind lead | Turning to the congregation, now up the ditch?" In this verse we have the tinued: application of it-"The disciple is not above his master;" not referring spe- and de good Lord dat dis angel come cially to himself, but speaking generally dis way to-day and he's gwine to stay ers. A stream will not rise higher than lookin' right at you now. He wants to its fountain. "But every one," as we see what we's gwine to do to send dis have it in the margin, "shall be perfected eberlasting gospel round de world. I hypocrisy of pretending to reform others gospel, troo de midst ob de heabens to The Witness.

#### TAXING CRURCH PROPERTY.

An "amendment" is proposed to the

Constitution of New Jersey, whereby all church property will become liable to taxation. The Baptists of that state have in circulation a memorial and petition against this. They give the following reasons: 1. Because church edifices are erected by voluntary contributions for religious purposes; the investment yielding no income, but really entailing additional expense, and thus such a tax would be quite largely, a repressive taxation of benevolence. 2. The exemption of such property is not unjust, because the institutions of religion enhance the crease the public revenues, and by proself too close for eminent spirituality. moting good morals and public order, Because this nation is, in a general sense, a Christian nation, recognizing offending, a dread of ridicule, a shrink- Christianity in many ways, and hence should not burden the offerings of Christian benevolence. 4. Because the purity and perpetuity of our republican form of government depend upon the general intelligence and virtue of the people, and to embarrass the efforts of Christians to spiritual prosperity, for the accumulation | promote the cause of religion and of of wealth than for promoting the glory Christian education, by compelling them of God; is more earnest to procure for to pay taxes on the moneys contributed his children a coffer of gold than a crown for those purposes would be to strike a blow at the only possible safeguard of free institutions .- Christian Secretary.

#### STRIKING THOUGHTS.

It is ever to be borne in mind that while the gospel has shallows through which a child may wade and walk on his way to heaven, it has deep, dark, unfathomed pools which no eye can penetrate, and where the first step takes a giant beyond his depth.

The pendulum vibrates slower at the equator than the pole; the further north we push our way over thick, ibbed ice the clock goes the faster; but P. M. parallels of latitude have no modifying influence on the motions of the heart It beats the same in all men; nor till repaired by grace does it in any way beat true to God.

True, for forty days it rained incesndred and fifty your paper is now sent. earth," but while the period of his long suffering was drawn out into years,—and there was a period of one hundred and for one year free: do as you may be able twenty years between the first stroke about the past. of the bell and the first crash of the thunder,-Noah grew gray preaching repentance. The ark stood useless for vears, a huge laughing-stock for the scoffer's wit; it stood till it was covered with the works of age, and its builders with the contempt of the world; and many a sneer had these men to bear, as, pointing to the serene heavens above, and an empty ark below, the question the subscription is paid to the first of Jan. 1874, and at the rate of \$2.00 a coming?" Most patient God, then, as year a subscriber can thus tell at any time how his account stands. The letter now, "Thou wert slow to punish, waitng to be gracious."-From Rev. Dr. Guthrie's "Gospel in Ezekiel."

## PIN-PEATHERED COLLECTIONS.

ing good story: In 1869 a series of misman 2.00; George Locke 27.00; W. P. Stratton 2.00; Col. Thos. C. Scudder sionary meetings was projected among the colored Methodist Episcopal Churches of that city. At one of these it was Farrar 1.00; Fr. Stelzer 5.00; E. T. arranged that an eccentric veteran, named | Scott; Joseph Read 5.00; Mrs. E. Gall; Scott Chinn, should make the last speech and take the collection. The brother who preceded him greatly tried the old C. Brinkerhoff 1.00; S. Sharer 6.00; I. and irregularities had crept into the church at Corinth. Paul had shrunk dress, a thing never done by a white man. Nickols 2.50; P. B. Russell; Henry K. "He'll spile de meeting," said Brother Chinn to the doctor who presided. "He's

lasting gospel to preach.

angel git clear out ob sight. Dat angel, dy; Thayer Lumber 2.00; Dr. M. P. Wallace; E. M. Munn 1.00 bredren, is de missionary angel. He takes de eberlasting gospel wid him whereber he goes-to every nation, kindred, tongue. tant that you should know when you papers mention as a "Christian States- hath given me me to edification, and not people !" "Mighty angel !" shouted some in the congregation. "Mighty! Mighty!" repeated others as the excite-ment rose. Inspired with his conception Mrs. C. Gabriel, and the enthusiasm of his congregation, Geo. Locke, (conditionally promhis partriarchal form rose to its full height, and stretching out his hand toward the angel whom he seemed to see before him, he exclaimed, "Oh, dou angel ob de come? is another question, far more es- horse deserves to be bred, trained, and The same word occurs in Luke 6: 40 mighty wing, tarry wid us a leetle while in dis missionary meeting. We's de was never created, because you cannot a minister can teach men how to do it, it his Master," which is commonly under-CHEAP BOOKS.—The American Bible the following among other accidents and tell exactly when it was done. If the is not abandoning his profession, but stood to refer to himself and his disci- your wings and rest awhile here. You's

"influence" of the Holy Spirit, as so for the use of Sunday schools, in con- persons drowned; the Atlantic was sunk able to say, "My heart, O God, is fixed." men who look upon the horse as an in- the world as he had been. It is a very largel, 'aint you berry tired? Den rest, different lesson he is inculcating. In the for dis is de Lord's day, and de Lord's

the blind? shall they not both fall into to the white heat of excitement he con-

"Children, you may tank your stars while we ourselves are living in sin. - de end ob de earth. Up now, and bring on de fedders for de angel's wings."

In an instant the people were on their feet, filing into the aisle and marching in time to the swell of song, to the table in the altar, on which they placed their offerings of pennies and postal currency. Suddenly the preacher cried out, "Stop dar-stop dat singing." The order was promptly obeyed, and all waited to see what was wrong. "What's dis on de table?" he continued, pointing to the pennies and postage stamps. "What you call dese? Fedders for the angel's wings? He cant fly round de world wid dese! Dese am notting but pin-fedders! Bring on your long quills for de angel's wings!"

The song and marching were resumed, he offerings greatly enlarged, and the series of meetings among these poor colored people netted over \$1,000.—Zion's Herald.

#### WIT FROM THE PULPIT.

It is related of a certain New England livine who flourished not many years ago, and whose matrimonial relations are supposed not to have been of the most agreeable kind, that one Sabbath morning, while reading to his congregation the parable of the supper, in which occurs the passage :- "And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said; I have married a wife, and therefore cannot come"-he suddenly paused at the end of this verse, drew off his spectacles, and looking around on his hearers, said, with emphasis:—"The fact of it is, my brethren, one woman can draw a man farther away from the kingdom of heaven than five yoke of oxen!"

## Business Departmen t

### APPOINTMENTS.

The Lord willing, I will preach in Lawrence, Sunday Feb. 8, and Eld. J. M. Orrock will preach in the Hudson street chapel, Boston, the same day, at 3

## NOTES TO CORRESPONDENTS,

J. N. Barstow.-Please give us the address of Mrs. J. Yocum. WM. O. Wood.-Please tell us where

COL. T. C. SCUDDER.—We send you the pamphlet and will send the Harp as

soon as we get out another edition.

LETTERS RECEIVED. All communications, orders and remittances for the ADVENT HERALD

Kneeland Street, Boston, Mass. The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid: thus "Jan. 74" means that

"f" indicates that the paper is sent free.

W. B. Kinney 5.00; Adventus I Crouse; Mrs. M. S. Field 2.00; B. Shefer; Rev. Sam'l McKeown 2.00credit you at minister's rate; Mrs. Sarah E. Gray; Robt. L. Hughston 4.00; Geo. We are indebted to Rev. Dr. Matlack, W. Cheney; Mrs. Emily Van Cleek; Mrs. W. H. Woodbury 2.00; Wm. O. Wood; E. A. Randall 2.00; I. H. Ship-3.00; Chas. H. Williams—your letter was rec'd; John Van Nest; Rev. J. P. Wm. Payne 4.00; H. Buckley 6.00; F. Gunner—all right; T. S. Scoville; D. F. Newton; Robert Morris; W. H. Swartz; Boyer 10.00; D. Elwell; Mrs. S. G. Robinson 1.50; Kate T. Dennis 2.00; Elizabeth E. Miller 2.00; Mrs. M. "Be patient, be patient," said the doc- G. Kent; M. S. Wicker 1.00; John tor. "O, I'se patient, said the does tor. "O, I'se patient enough," said he, "but de people's gittin' tired, and den dey won't gib de mony," said the old philosopher. At length the long speech closed with an eloquent reference to the said t to the angel of the Apocalypse flying Taylor; Carmen M. Gould 5.00; A. L. through the heavens, having the ever- loff 1.00; John W. Barber 1.00; Rev. Brand; Anson Wilber 2.00; H. A Dolsting gospel to preach.

Scott Chinn was on his feet in a moScoville; W. H. Swartz; Nancy M. ment. "I'se been afeerd some ob dese Norris 1.00; James Le Fevre brudders would talk too long, and dat James Hadden, M. D. 2.20; S. F. Gra-

#### DONATIONS. TO THE A. M. ASSOCIATION.

Henry K. Boyer, (for tract fund) 5.00 1.00

TO THE HARRISBURG MISSION. Mrs. C. Gabriel, Charlestown, Mass, (as promised Bro. Swartz at He-

ised at Hebron)

Alva Tinney, Olivet, Mich. FOR ELDER N. STOKELEY'S CHURCH.

Mrs. C. Gabriel, Charlestown, Mass. (promised at Hebron Campmeet-

### The Kamily Circle.

THE PIERCED HANDS. BY MISS A. M. KENNARD.

Behold my hands.—Luke 24.

O Hands, upheld in blessing, The nail-print in the palm, Two souls their sin confessing. How oft held forth with balm, Bless me! Bless me! Pierced Hands.

O Hands, the children's clasping, With " Let them come to me; Poor, sinking Peter's grasping, Upon the boisterous sea,-Help me! Help me! Saving Hands.

O Hands, the blind eyes pressing, With words of power divine, To send the light caressing O'er darker orbs to shine,-Heal mine! Heal mine! Healing Hands.

Dear Hands, so gently guiding The wayward to thy fold, Safe, in thine own confiding, My hands, O ever hold; Clasp mine! Clasp mine! Gentle Hands.

O Hands once bruised and bleeding. Upon the accursed tree, Before the throne now pleading, For such as sinful me; For me! For me! Pleading Hands.

O Saviour, love surprising, From out thy wounded palm Still is the incense rising, That doth our souls embalm. They plead! They plead! Pierced Hands. -Baptist Weekly.

"HOW OLD ART THOU?"

If there is no other measure of age than the number of years which we have lived, the common notion that it is a breach of politeness to ask a man his age, has far less reason in its favor than many suppose. But if

"We live in deeds, not years; in thoughts, not

In feelings, not in figures on a dial,"

the question, "How old art thou?" may The patriarch Jacob evidently thought so, ber of their years. when he gave his impressive answer

kindly ask the reader:-

"How old art thou?" How old, when prolonged your life?

"cultivate the night-shade" in youth, so | die !" often find themselves compelled to "eat is poisoned berries," in subsequent life. "Remember not against me," said one of makest me to possess the iniquities of my youth," said another. And said still another, "His bones are full of the sins of his youth, which shall lie down with him

But even those who have been comparatively exempt from the outward exhibitions of a depraved nature, often find it a serious business to measure their ages by the actual usefulness of their past lives.

"That life is long which answers life's great end."

I have known persons to die in the early morning of their years, who, if measured by the good they had done, died in a good old age. And I have known persons to totter into their graves from the very weight of years, who, if thus measured, had hardly begun to live. How many mourn over the retrospect of life as one full of misspent time, wasted energies, and neglected opportunities, both for gaining and for doing good! The question, "How old art thou?"

bought at the price of pain, the difference our last," that "birthday of eternity," between true and false pleasure being which is so seriously connected with our votion their master's words of entreaty as royal family in England, to which he was ask my friend here some questions if you this;—for the true, the price is paid departure from earth, will reveal more of he commended himself and all his house nearly related. In the gorgeous saloons like." So one says, "Brother John, have before you enjoy it: for the false, after the secrets and disclose more of the solemn hold to the care of his God of strength. of Windsor castle and Buckingham Pal- you not many doubts and fears?" "No," you enjoy it. The pain in taking up the realities of moral probation and responsi- They were words that came from the ace he was an honored guest. Here he said John, "I never can doubt but that cross, renouncing the errors and follies of bility than ever entered into the heart of depths of his believing heart, and they was introduced to a circle of society as I'm a poor sinner, and nothing at all, earth, and following after Jesus in a life man in this thoughtless world. Oh, should could not be unheard. All rose up brilliant and refined as has ever been for I know I am; and I cannot doubt of devotion to the service of God, is fol- we not "walk thoughtfully" as we ap- strengthened; and now awaited their known upon earth. And here he won the that Jesus Christ is my all in all," for lowed by the pleasure of conscious recti- proach the great sea on which we are so time of severe trial, with their eyes love of his cousin, the Princess Victoria, He says He is, and how can I doubt that ?" tude, peace of conscience, and a sense of soon to embark, and the roar of whose toward the Lord. security in God. On the other hand, the waves, dashing against the shores of time, Wow let us wait courageously, and Their marriage was an event in which I lose my evidences and my graces, and pleasure of sense and earthliness are we already hear? Before we launch see what the Lord will bring us," said not only all Christendom, but every gov- then I get very sad." "Oh!" said Jack,

and the deep and sober conviction of the soul that life has been squandered upon pursuits and objects wholly unworthy of an immortal nature and destiny. And this suggests our question, " How old art thou?" in another point of view.

" How old art thou," when measured by the future, -by your nearness to the retributions of eternity?

Though the past can never be recalled so far as it respects any change in the past itself, it may be recalled so as to instruct and warn us for the future.

" We take no note of time, But from its loss: to give it then a tongue, Is wise in man."

So far as its record is concerned, it must be recalled and reviewed at the great day of account. In this sense, " A moment is a deathless thing."

In the light then which the past sheds

upon the future, "How old art thou?' Measured by the work you have yet to do; by your fitness to die; by your acquaintance with, and relish for, the employments of heaven, what is thine age? To those who are in the decline of

life, this aspect of our question is full of peculiarly impressive admonition. You are fast approaching the winter of life, if indeed you have not already reached it. Now, as the natural winter, when it strips the trees of their foliage, reveals where the birds made their nests, so does life's winter, in stripping the tree of mortal existence of its verdure, reveal what have been the hiding-places of their soul. What are the hiding-places of your souls, ye aged ones? Are they adequate to your necessities? Do they afford you shelter and safety amid the stormy blasts? Your resorts for rest, your hearts' homes,-where are they in this bleak winter of life? Oh, if you have had your refuge on earth, it is a sad one, and it will grow sadder as your winter advances, and there is but one thing more which it can supply to you, and that-a grave!

But if age is not to be measured by years alone, there can be none too young to consider the question of their age in well excite solicitude and hesitancy, its bearings upon the future. "We all though it ought to be fairly met. And | do fade as a leaf, and our iniquities, like surely no rational man can fail to see the wind, have taken us away." Death that this is the true measurement of life. | never measures his victims by the num-

Among the Mohammedans, there is a to Pharach's question, "How old art a common belief that a certain Lote-tree, thou?" "And Jacob said unto Phara- supposed by them to stand in Paradise, oh: The days of the years of my pil- has upon its branches as many leaves as grimage are an hundred and thirty years; there are living human beings on the few and evil have the days of the years | earth, and that those leaves are inscribed of my life been, and have not attained with the names of those beings, each leaf unto the days of the years of the life of bearing the name of one person, together my fathers in the days of their pilgrim- with those of his parents. This tree, age." Aged as the patriarch was, he they say, is shaken on a certain night at measured his life by days rather than the opening of each year, which night is years, and by the incidents and experi- held in great reverence as the time when ence with which even those days had the fate of every living man is confirmed for the ensuing year. When a person is The question, which Jacob answered destined to die within the year, the leaf so impressively, is one of importance for on which his name is written, falls at this all, and of peculiar importance at the time. If he is to die very soon, his leaf opening of a new year. Let me then is almost wholly withered; if later in the year, a larger portion of it remains green.

We may call this a superstition. It is measured by the past; by what your a superstition. But if a mere superstilife has been; by the good you have tion can suggest so much that is true, and done, or tried to do; by the service you serious, and important, how ought we all have rendered to Him who has thus far to be affected, as we stand upon the threshold of a new year, and remember Too often is the retrospect of maturity | that there are thousands upon thousands and age like visiting the grave of an in- of the human family of all ages, includjured friend to whom no reparation can ing perhaps ourselves, concerning whom be made. It is thus that they who God is now saying, " This year thou shall

The question, "How old art thou?" then, is a most serious one, whether we measure our lives by the past or by the old, "the sins of my youth." "Thou future; -by what we have been, or by what we are soon to be. Oh, let it admonish every one of the value of that time which is so momentous in its bearings, yet so rapidly passing away. 4 So if they already heard the crackling of teach us to number our days, that we may apply our hearts unto wisdom." "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." If, dear reader, you measure your age by what you are, and should be, and must be in order to be prepared for eternity, even hours and moments would seem to you too precious to be squandered upon vanities, or lost in spiritual idleness.

"A moment is a mighty thing, Beyond the soul's imagining; For in it, though we trace it not, How much there crowds of varied lot; How much of life, life cannot see, Darts onward to eternity !"

In that eternity, reader, you must commensurate with its importance. Be- Your threescore and ten years, and your they harried away. hind them, all is confusion, darkness, dis- threescore and ten days will alike be When the servant returned to the sit- beauty of person. satisfaction, unfinished work; before them, swallowed up in the one vast, momentous, ting-room, the master barred all in, and Prince Albert thus early became, in all is doubt, uncertainty, irresolution, fore- eternal question of fitness or unfitness to then said, "Let us kneel down and pray personal attractions, in mental culture, in stand in the presence of the infinitely to that powerful One without whose will princely bearing, one of the most accom-It is said that all pleasure must be holy God. And that "first hour after no hair can fall from our heads."

T., in the Tract Journal.

A PRAYER HEARD.

TRANSLATED FROM THE "CHRISTEN BOTE."

daily gathered to examine the Word of enings. real refreshing and strengthening. In the windows rattled. ing, still He does not let there be any hay-shed is burning.' lack of the needed strength. It was a truly happy family.

all womanly handiwork.

wait for it. But look sharp!"

the letter, and remained waiting in order a corpse, forsaken by his companions in sustain you in that dread hour? to read in his master's countenance what evil, who had fled as soon as they saw mother, too, and the children, surrounded of the kind neighbors, and Herr L the house became as he read the missive. all.

be for us, who can be against us?' Arm made the neighborhood insecure.

stands before your house, with the positive demand that you should before break of day deposit 20,000 thalers (£3000) at the gate of your garden. In case of refusal, your beautiful house will this night be given up to the flames.—THE

mother, when her husband had finished dying bed: reading. The children wept in great this time gathered together, trembled as I should be now. the flames: only the father was again quite calm. After a little reflection he took pen and ink, and wrote :-

ply with your requisition. If it should be according to the counsel of God's will

On a pleasantly-situated country-seat Midnight had just struck. They could by Prince Albert. He was in the enjoy- but I always have everything." Then We are always have everything and the enjoy- but I always have everything. not far from the little town of B-, not go to the little town for help, because ment of wealth unsurpassed in the visions another began to question him thus: lived Herr L, a very worthy Christit was too far off, and they feared to of romance. He had rank which placed "But my dear friend John, don't you tian man. His wife was an estimable meet the robbers on the way. The great him on an equality with the most illustri- sometimes doubt whether you are a child woman, who was his true helper in train- bell, which they generally could use to ous kings. He had power such as few of God?" "Well," said he, "I don't extends to an ing up their children for the Lord; for call together the neighbors in case of any mortals ever possessed, and yet without quite understand you; but I can tell you they early led their little ones to the same throne of grace where they themselves sought from the Lord wisdom and selves sought from the Lord wisdom and selves to the town a few days before to be repaired. In short, it is my all in all." "Ay, ay," said the sound the selves of the selves sought from the Lord wisdom and selves as to provision for other one, "but sometimes I make great dozen, postage included." they early led their little ones to the unexpected emergency that required their the pressure of toil and responsibility. strength. Those who saw the dear chil- was as if God would show them that from no paternal anxiety as to provision for other one, "but sometimes I make great dozen children could not doubt that this up him alone help should come. The wind their future. As each child was born, advances on the road to heaven, and then bringing had borne most blessed fruits. howled from time to time with greater the British Parliament voted that child, They were obedient to their parents, violence round the solitary dwelling, and for the support of the dignity of the amiable to each, and kindly and modest it appeared as if the storm would increase royal family, an annual income of about "But," says John, "I never go forward, towards strangers. The house, too, was the coming terrors of the night. quite a model household. Everything, But what happened? About two was in its right place; order and cleanli- o'clock in the morning loud peals and ent of the crown of Prussia. Thus there ness reigned everywhere. The servants, nounced a severe thunder-storm. Soon though they were strictly admonished to one flash of lightning followed another position which a lady can now occupy take great care over things, and to use with uncommon rapidity, accompanied by upon this globe-that of the Empress of

their time well, yet knew how to value a loud resounding thunder. If any one good service, and seldom left but under could have observed the little family now, those who loved and sought after worldly peared more calm. One danger seemed amusements did not suit in Herr L seemed to have chased the other from children. have house, and would indeed soon have had their minds, and none of them thought

and if trials and provings are not want- ed one of the servants. "See, see, the

In was true, and soon they saw the building of which he spoke in flames: it The father took on himself the labor of was a happy thing that it stood far enough instructing his children in all the various off to prevent any danger of the house branches of knowledge belonging to a catching fire from it. That clap of thungood education, while the mother took der was the last. With distant muttercare that as soon as they were old enough ings the storm died away, and the wind Albert is but a man gasping, fainting, her daughters should be accustomed to calmed down. But still they did not sinking into death—passing from the venture to go out for fear of meeting the Some Christian friends who lived in the robbers. After a quarter of an hour had neighborhood came now and then to the elapsed, a sound was heard outside, and knocking was heard at the outer door of to extinguish the fire. Now Herr L this peaceful house. The servant hurried and his people all hurried out to the words: to answer it, opened the door, and saw burning building. But, imagine their two uncommonly tall men standing on the astonishment !--still unconsumed by the door-steps, who handed him a letter, and flames, there lay at a little distance the said, with an insolent air, "Give this body of a man, in whom the house-servant writing to your master, and bring us an recognized one of the strangers who had answer as quickly as possible; we will the evening before given him the letter of manner, but promised to obey their orders, ment when he was a proaching to exe- a sincere disciple, and come back as soon as possible. He cute his cruel and desperate purpose of Reader! you may soon be placed on hurried to the sitting-room and delivered setting fire to the house. There he lay, that dying bed. Have you this faith to

the contents of the ominous letter. The The fire was soon quenched by the help their father, and felt not a little anxious related the remarkable circumstances to when they saw how pale the master of them. Deep astonishment seized them

"We have got a letter here," he be- When they went to carry away the gan, "the contents of which are far from dead man, they found a paper on him for in this case too we can say, 'If God miscreants, who had, for a long time,

yourself with courage, and I will read the Thus had the Almighty God made evident that it is to him a light matter to 'Sir-The leader of a numerous band bring to nothing the purposes of men.-

THE DEATH-BED OF PRINCE ALBERT.

Most of our readers, says the Advance,

'Rock of ages cleft for me, Let me hide myself in thee."

It is not easy to conceive of a more brilliant and happy life than was that of "Sir-Your imperious command de- Prince Albert. He was a child of illus- what can you say for yourself?" serves a decided answer. I will not com- trious birth, and the heir to what would much," says he, "only this:generally be considered large wealth. that my house should be a prey to the The home of his childhood was one of the flames, I hope to be able to say, Lord, most imposing of baronial castles, which thy will be done !' only it is certain that feudal pride and opulence had reared tell me more than that." "No," said you have no power to accomplish this: upon the heights of Germany. In his Jack, "I can't, for that is my confession designs you may have determined on, He early youth he enjoyed every privilege of faith, and that is all I know." "Well. that earth could give. The best teachers friend," said the minister, "I cannot re-At this moment there was again a loud of Europe guided his mind in all branches fuse you church fellowship, but you will knocking at the outer door, and the serv- of knowledge. Obsequious attendants have to come before the church meeting, ant hastened to take his master's letter anticipated his wants as he freely moved and the members will have to see you and to the strangers. They read the writing among the luxurious surroundings of the judge of you." by the light of a dark lantern, and in a castle. Familiarity with the most civil- Jack accordingly went to the church meet the record which your days and mo- tone of utmost menace called out to the ized society gave him the highest polish meeting, and there sat some good old-fashments have sent on before you. And servant, "A friendly greeting to your of manners, and made him familiar with ioned deacons—some of whom began to there, the question will not be, " How old | master; we shall soon present our thanks | the eliquette of courts. He was by see whether they could not find fault with elicits from them no answer that is at all art thou?" but, " What art thou?" being re-

plished gentlemen in Europe. When you have to say?" "Yes," says Jack,

unsatisfied cravings, a sense of insecurity, each reader, "How old art thou?" L. good, and he will not let us want for sadors flocked to London in honor of the place 'I'm a poor sinner and nothing at the Suffering Reminester. strength; has he not said, 'I will never occasion, from all the principle dynasties all, '-no one can rob me if I am nothing

one hundred thousand dollars.

One daughter married the heir apparis opened to her perhaps the highest Germany. The eldest son, heir to the alliances opened before others of the

years of age, sudden disease strikes God together; the morning's work was Then suddenly a bright flash of light- Prince Albert down, and he lies upon a begun by prayer, the evening was closed ning zigzagged through the air; a fearful dying bed. The regal couch is draped in the same way. These were seasons of crack followed instantaneously, so that all with an imperial canopy. The splendors of a palatial chamber glitter around the such a house the Lord lingers lovingly; "The lightning has struck!" remark- bed. The highest dignitaries of Church and State are present with their sympathy and homage.

But death is the equalizer of prince and peasant. The queen is but a woman weeping, broken-hearted, over her dying husband. The royal children are but sons and daughters sobbing in uncontrollable grief over their dying father. Prince

shadow of an earthly crown to the tribunal of God, where like the humblest subject in his realms, he must answer for house, and such visits only passed too soon they could distinguish the wellknown voices of neighbors whom the sight the body. In a moment of cessation from On a stormy harvest evening a loud of the flames had called together to help pain, he looked up to the weeping ones around him and attered the memorable

"I have had wealth, rank and power. But if this were all I had, how wretched should I be now.

the big strangers and their imperious struck by the lightning at the very mo and all who knew him believed him to be

There was once a poor man, a huckster, who used to go round to country villages selling his little goods. He was said to be half-cracked, and very likely he was, for pleasant. But, my love, banish all fear; which put them on the track of the other him. He was not at any rate a very sensible man, as a man is not likely to be who drives his senses out of him with drink. However, this poor creature in going round on his journeys heard some old women singing the simple little ditty:-

> "I'm a poor sinner, and nothing at all But Jesus Christ is my all in all."

good grace that little ditty burnt its way reached home in safety. - Selected. "I have had wealth, rank and power liato poor Jack's heart. After some time alarm, and the servants, who had all by But if this were all I had, how wretched he became a converted man, gave up his swearing and drinking, and began regularly to attend the house of God.

At last he determined that he would join the church; so he went to the minister. The minister said, "Well, friend.

"'I'm a poor sinner, and nothing at all, But Jesus Christ is my all in all.'?'

"Well," said the minister, "you must

amiability of character, and remarkable quested to state his experience, simply said: med do eman "I'm a poor sinner and nothing at all,

But Jesus Christ is my all in all." So one old deacon said, "Is that all

All obeyed, and followed with deep de- about eighteen years of age he visited the "that's all," The minister said, 'You may the heiress to the throne of England. "Well," said another, "but sometimes 

leave thee nor forsake thee?' so that we of Africa and Asia. Westminster's at all—and, in the second place, Jesus heart of every way-worn child of God. may boldly say, 'The Lord is my helper, and I will not fear what man shall do with such an assemblage. All that earthly ambition could desire was now attained richer or poorer, for I am always nothing, scripture QUESTIONS on the history and work of Redemption. Published by the A. M. I feel a great deal better, but I often go back again, and that causes me trouble." for I'm always 'a poor sinner and nothing at all; but I cannot go back, for 'Jesus Christ is my all in all; and, blessed be God, He will not go back, and I am safe.'

Always after that in the villages they used to call him "Happy Jack," for he was always happy; and the reason was throne of Great Britain, married in the that you could not drive him from that circumstances of absolute necessity. For they would have seen that they all approval family of Denmark. Other brilliant simple standing point, "There is nothing in me; I believe in Christ; I deserve punishment; I am lost in myself, but I M In the midst of his prosperity, in the trust in Him who came into the world to warning to leave. The whole family was any more of the robbers and their threat meridian of his days, being but forty-two save sinners, and I know He will not let dents, me perish."- Word of Life.

### WHAT A FLY DID.

There was a wicked inn-keeper in Scotland, who determined that he would never hear any minister preach or pray. "But one Sunday he thought he would go to church just to hear the music; he did not want to hear anything else. So when Mr. Hawels, the preacher, arose to pray, he put his fingers in lis ears, and did not hear a word of the prayer; and again, when the minister got up to preach, he put his fingers in his ears so as not to hear a word of the sermon.

At last a little fly came and lighted on his nose. "Pooh, pooh?" He tried to blow the fly away without taking his fin- No. 1. Its Futurity and Literalness. 4 pages. gers out of his ear; but the fly still stuck to his nose, till at last he had to take his hand from his ear and brush away the While his hand was down he heard the

minister in a strong voice repeat the text: "He that hath ears to hear, let him hear." These words impressed him. He became interested in the sermon and heard it all. That sermon resulted in his conversion. He afterward went to church regularly, and became a good and useful man.

Have you ever done as much good that little fly? That fly made that obstinate man take his finger out of his ear and hear the gospel. Have you ever induced any bad boy to go with you to the Sabbath school or church, that he might Sabbath school or church, that he might hear the gospel? Have you ever tried hear the gospel? Have you ever tried should be read by every minister in the land to make anybody take his finger out of Does the Soul Live in Death? his ears that he might hear ?-P. in Child's Paper.

A party of us were in a stage-coach he was constantly in the habit of getting among the mountains, when the horses drunk, and that is enough not only to seemed to have become unmanageable. " half-crack " anybody, but quite to break | The driver both shouted and coaxed. We were very much frightened. Some why I was Sprinkled and why I was In Mersed. By J. L. Bliss. 8 pages. \$1.00 p jump out; and all were pale with fright -all but one little girl, who sat quietly by her mother's side in the general hubbub. "Don't cry, mother, don't cry," she said, patting her mother's cheek. "If we upset we shall fall into God's Jack recollected that. "Ah!" said he, arms." Who of us would not have given 'that just suits me." So he began to anything for the sweet trust of this darare probably familiar with the remarkable hum it himself as he went round on his ling child? Perhaps it saved us. The "O thou God in heaven!" sighed the saying of Prince Albert when upon his huckstering expeditions, and by God's horses became quieted down, and we

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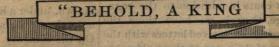
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This paper is specially devoted to the advocacy the speedy, personal, pre-millennial advent of hrist, the glorification of the church at that epoch, the dissolution of the heavens and earth by fire, teir renewal as the everlasting inheritance of the deemed, and the establishment of the kingdom Cod, and while rejecting—as it has from the of God; and while rejecting—as it has from commencement of its existence—the doctrine of the unconscious state of the dead and extinction of the being of the wicked, it will aim to present the truth pertaining to the cross and crown of Christ in such a way as to make one of the best family papers.



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## BOSTON, WE

#### Selections.

THE CONSPIRACY OF SILENCE.

Lewett.

"There are assaults upon Christianity which have their ground in philosophy, in science, and in historical criticism, and, so to speak, a conspiracy of silence, an agreement of contemptuous indifference, as though forsooth it were too late in the day to argue or refute, and it were at once more effectual and more courteous to ignore."—The Witness of History to Christ.

Shall we join it? Shall we praise it? Shall we hide the Master's Word? Kiss, and yet by silence sell it, Faithless, recreant to our Lord? Let the spell at once be broken. Silence now would be our sin; Truth's a sword, and we must use it, Smite each foe without, within; With the feeblest and the strongest, Where the Captain's flag we see, We will go and fight in earnest, But our hands they must be free.

By our Captain's love and honor, By our country's wounds and woes, With the strength which God hath given We must go and smite His foes. By the grand old charter given, Freedom bought by toil and tears, By the wounded and the dying, And the hope of coming years, With the feeblest and the strongest, Where the Captain's flag we see, We will love and fight in earnest,

Heart and hand and voice all free. When our faith in love thus claimeth, Freely to our friends we give, Freedom in their speech and action, Only thus can freemen live; Keep not silence; let each soldier Shout his war-cry as he will; Truth's own weapons bravely wielded, Her own children never kill. With the feeblest, with the strongest, Where the Captain's flag we see, Love we still, and fight in earnest, But our hands they must be free Why should comrades, then, be angry? Life's stern battle is no play; And if fighting we should wound them, 'Tis but error we should slay; 'Tis for truth like them we struggle, Not for victory or for name Seeking through our toil and conflict To extend the Captain's fame.

-W. Pool Balfern.

With the feeblest, and the strongest, Where the Captain's flag we see, Bide we still and fight in earnest, But our hands they must be free.

For some reason or other the greater this is the characteristic of the Bible distinguishing it from all counterfeit bibles. There are counterfeit bibles; every good thing has its counterfeit; and there never would be any counterfeit if there counterfeit money if there was no genu-

there was not a genuine Bible.

that there is in man a felt want for a sacred book; and God having created that want, must supply it. Therefore some one of these sacred books is worthy of our credit. The one is genuine, and the others are counterfeit. Now there is this distinguishing characteristic of the Bible, that the greater part of it in bulk is actual history. You take any imitation of the sacred book, like the Koran ance whatever with contemporary histen, and involve no familiarity whatever | touch." with current events, still less with what vian world, not capable of much conarchs; and, glancing at the history of on him." contemporary nations, with the history of Israel and the prophets, and the separation of Judah from Israel; and then the history of Christ and his apostles, is unknown to us; our life may seem a of man. The sympathy of Christ exand there is no other history among men failure, our plans may be thwarted, our tends to the frailties of human nature. that is confirmed by so many existing | best efforts be fruitless; our health may not to its hardened guilt; he is "touched customs and perpetual monuments as fail; we may be hidden in obscurity, with the feeling of our infirmities." this same history. The man who doubts | and we may sigh with the bitterness | There is nothing in his bosom which can the main features of the history contain- of disappointment over the unsatisfac- harmonize with malice; he cannot feel ed in the Bible would, if he were consistent with himself, doubt the history of Greece, of Rome, of Great Britain, the grand result of God's working forces censorious judgments. Remember, he or the history of the United States of is developed in heaven, we shall see that could look round about him with anger. America.

that is here presented to us? Why are ist Protestant. we dedicated to Christ in baptism? Can we intimate any other origin of that custom universally prevalent through the Christian Church than that which is given here in the Bible? Some of these attestations of the history of the Bible masses, but he loved them because made have been wonderfully preserved. A up of individuals; he "had compassion out of sight and almost passed out of criminating special tenderness for erring few years ago Nineveh, that had passed recollection, and the existence of which, according to Biblical statements, had the despised, lonely Zaccheus, in his sycactually been called in question, was unearthed. Some of the mounds were explored, and there were found down in tears with the stifled sobs by the grave the ground monuments of history that of Lazarus. He called the abashed chilhad been undoubtedly providentially dren to his side. Amongst the numbers, preserved for thousands of years, and as he walked, he detected the individual when the alphabet of inscription was the history was found exactly to correled me?" "Somebody hath touched me." discovered and they were deciphered, that are given us in the sacred record. firmities—with a separate special discrim-When God determined to give to man a inating love. There is not a single throb, revelation he chose this method, in order that his religion might be indissolubly in a single human bosom, that does not thrill at once with more than electric incorporated with the history of the speed up to the mighty heart of God. world; so that you can no more tear it You have not shed a tear nor a sigh that out of the history of the world than you did not come back to you exalted and can tear the heart from a living body purified by having passed through the without destroying life. Just as when men would build a temple they dig down into the ground and lay the foundation deep, so that when the walls are gives grace to help; and when the world, man a revelation, dug down deep into the me thy birthright, the other voice speaks, history of the world, and every succeed. Shall I barter blessedness for happiness ing generation has built up a new abutment. Take away from the world simply the historical information of the Bible, and what should we know of our-selves or of the world? We should be left to conjecture; we should be affoat THE BIBLE AN HISTORICAL BOOK. hypotheses, and theories would probably be as absurb as those which we find in part of the Bible in bulk is history, and | fruitful imagination of men.-Rev. O. E. Haven, D. D. LIPE HID IN CHRIST.

was not a genuine. There would be no treasures for their safe preservation, it is a hard and boisterous rudeness in our is written: "Your life is hid with hearts by nature, which requires to be ine money; and there would be, I am Christ." Realizing his susceptibility to softened down. We pass by suffering inclined to think, no counterfeit bible, if | temptation, his own weakness, and the | gayly, carelessly, not in cruelty, but unvigor with which Satan plies him with feelingly, just because we do not know The fact that sacred books exist in solicitations to evil, and with which the what suffering is. We wound men by different parts of the world, indicates | flesh lusts against the Spirit, the acknowl- our looks and our abrupt expressions edgement of every Christian, is that he without intending it, because we have "is kept by the power of God," alone. not been taught the delicacy, and the If we entrust our souls to the keeping of tact, and the gentleness which can only Christ we are safe, no man can pluck us out be learned by the wounding of our own of His hands. "Neither death, nor life, sensibilities. There is a haughty feeling nor angels, nor principalities, nor powers, in uprightness which has never been on the things present, nor things to come, nor verge of falling, that requires humbling. height, nor depth, nor any other creature, There is an inability to enter into diffishall be able to separate us from the love culties of thought which marks the mind of God, which is in Christ Jesus our to which all things have been presented of Mohammed, or the Vedas and Shas- Lord." When the Empress threatened superficially, and which has never expeters of the Hindoos, and you will find to banish Chrysostom, he said, "That rienced the horror of feeling the ice of that they consist of a succession of vis- thou canst not do, for my country is in doubt crushing beneath the feet. ions and dreams and moral rhapsodies, every clime." "But I will take away Therefore, if you aspire to be a son of which a man might have written in a thy goods." "No," said he, "that thou consolation—if you would partake of closet, without any light from heaven or canst not do, for I am a poor minister of the priestly gift of sympathy—if you earth, except just sufficient to guide his | Christ, and I have none." "Then," said | would pour something beyond commonpen. They do not require any acquaint- she, "I will take away your liberty." place consolation into a tempted heart-"That you can not do, for iron bars can if you would pass through the intertory. I have examined some of them not confine a free spirit." "I will take course of daily life with the delicate tact with special care upon this point, and I away your life," said she. "That you which never inflicts pain-if to that find it to be true of all of them-that | may do in one sense," he replied, "but I | most acute of human ailments, mental they might be written in a room six by have a life eternal which you can not doubt, you are ever to give effectual suc-

had happened before or with what will in Christ, even as the life of the branch must suffer-being tempted. happen hereafter; but, on the other is hid in the vine. "In him was life; But remember, it is being tempted in hand, the Bible begins with the history and the life was the light of men." "As all points, yet without sin, that makes of creation-yet, I have no doubt, to be the Father hath life in himself; so hath sympathy real, manly, perfect, instead of confirmed by the full teachings of sci- he given to the Son to have life in him- a mere sentimental tenderness. Sin will ence, with the history of the antedilu- self." He is the living one, and without teach you to feel for trials. It will not union with him there is no life. "He enable you to judge them, to be merciful firmation from what at present exists; that believeth not on the Son shall not to them, nor to help them in time of and then with the history of the patri- see life; but the wrath of God abideth need with any certainty.

Christ. Every Christian man's life is a ten that the Father hath committed all plan of God. Whereunto we are living judgment to him, because he is the Son tory results of life, but Jesus sees suc- for envy; he has no fellow-feeling for cess where we imagine failure. When cruelty-oppression-hypocrisy; bitter, he was making use of us; though in a The sympathy of Christ is a comforting Our own history, brief as it is, is not way humbling to our pride and trying to subject. It is, besides, a tremendous confirmed by more existing customs and our spirit yet bringing glory to himself. subject; for on sympathy the awards of

Israelites and the history of Christ and with Christ. Some faint glimpse of it man be born again "-not he shall not, his apostles. Why are we here to-day is given us to behold; but "eye hath not but-"he cannot enter into heaven."

[Sunday] and why shall we not be here | seen, nor ear heard, neither have entered to-morrow? What is the history of the into the heart of man, the things which Lord's day? Can you give any other God hath prepared for them that love account of it than what is contained in him." "Now are we the sons of God Our warfare is not with flesh and blood, but this history? Why are you invited from and it doth not yet appear what we shall appear the light, the freedom, and the joy of sons of God; we wield the sword of the Spirit, ch is the Word of God; it is the sword of the spirit, ch is the Word of God; it is the sword of the joy. Can you intimate any see him as he is." "When Christ, who other origin of that universal custom is our life, shall appear, then shall you other origin of that universal custom is our life, shall appear, then shall ye where Christ is known than the history also appear with him in glory."-Method

#### CHRIST'S SYMPATHY.

The sympathy of Christ was not mere ly love of men in masses; he loved the on the multitude;" but he had also dis Peter and erring Thomas. He felt for amore tree. He compassionated the dis comfort of his disciples. He mixed his touch of faith. "Master, the multitude throng thee, and sayest thou, Who touch

Observe how he is touched by our in-

The sympathy of the Divine Human! erected the storms shall not topple them with its thousand forms of temptation, over; so God when he would give to seems to whisper to us as to Esau, Sell

it writings, merely drawn from the would have said that all around you was glad; but it was when outward trials had shaken the soul to its very centre. then there came from him "grace to help in time of need."

He who would sympathize must be In allusion to the custom of hiding content to be tried and tempted. There

cor, you must be content to pay the price The source of our spiritual life is hid of the costly education. Like Him, you

It is this same human sympathy which The great end of our life is hid in qualifies Christ for judgment. It is writmonuments than the history of the The glory of our future life is hid heaven and hell are built. "Except a

### 1874.

of Lazarus, and his personal pres- positions: you" (2 Cor. 4: 14).

#### REGISTERED LETTERS.

he fee for registered letters is now eight cents in addition to the regupostage, though we have since the r commenced received letters with the charge of 15 cents on them. If counpostmasters have not yet heard of change in the regulations on the point had better be informed of it. The uction of rate will be likely to make s way of sending small sums through mails popular. As an exchange ret to no trouble beyond signing his rough whose hand the letter passes it. ves a receipt for it, so that missing tters can be traced out and their alue recovered. Indeed, so safe has is system proved that out of 19,000 egistered letters sent from the New York ost-office last year, only three miscared, and their contents were made good v the agents through whose carelessness ney were lost."

So little does it now cost to obtain a ostal money order (which is unques onably safe), or to register a letter. hat we cannot agree to bear any part of he loss which may arise from money eing sent us in any other way. The ender must do it at his own risk.

#### THE POOR APOSTLE AND THE WEALTHY POPE.

When Peter and John, the converted shermen of Galilee, were accosted by ne lame man at the gate of the Jewish emple, Peter said: "Silver and gold ave I none"-though he did give him hat was better than either (Acts 3: 1-1) ;-but Pope Pius IX., who claims to e the successor of Peter, can not truthally say what the apostle did about his ick of worldly wealth, if the following

"A correspondent from Rome says he Pope received, a few days ago, imnense sums of money from all parts of letting. he world. Among the offerings was a erge golden chalice from Guadalujara, Iexico, filled with gold coin."

"The Pope was lately pleased to re eive a party of Americans who desired present some slight tokens of their ve and esteem for the Holy Father. mong the 'slight tokens' was a gold

asket filled with English sovereigns, and cross of solid gold three feet high." "The nuns of St. Joseph of Bordeaux ave made a curious present to the Holy ather, namely, a gold embroidered eart of Jesus filled with 20f. pieces.

yould probably have done the same." spoilation have come.

## FINANCIAL MISSION REPORT.

In compliance with the decision of the Board at its last meeting we make this weekly statement of account, that the friends of the Mission may be incited to the distended pericardial sac would most love and good works :-

Whole am't due Eld. G. W. Burnham Dec. 9, 1873, Rec'd at the office to meet deficiency, as reported last week, \$48.00

Miss Sarah S. Wilson, Black Rock,

# Nelson Branch, Chateaugay, N. Y. 1.00 Dea. L. Jackson, No. Abington,

"Then they that feared the Lord spake often on to another; and the Lord hearkened and heard it, for them that feared the Lord, and that thought upon his name."

Correspondence.

#### THE PHYSICAL CAUSE OF THE DEATH OF CHRIST.

Herald the enclosed letter on the break- effect as an established facting of the great, pure heart of Jesus for us all. It is from the pen of an eminent British physician, Sir James Yorl Simpson, and is of intense interest. His conclusion is unquestionably correct. O what a Saviour was that! How can we help loving Him, or refrain from looking and yearning for His last, grand appearing! In haste, and with much love, I D. T. TAYLOR. am yours, D. T. TAYLOR. Rouses' Point, N. Y., Jan. 14, 1874.

ical Cause of the Death of Christ, I even unto death." have been strongly impressed with the of some later observations published on observe thatthe same question, both here and on the Continent.

bility.

\* Dr. Stroud himself points out that Russell, Edwards, Rambach, and other writers, had more or less correctly anticipated him in the belief that Christ had died from rupture or breaking of the but his "hand" into it.—John 20.

is needed to effect the opening of I. His death was not the mere result of dissolution.

irks, "registered letters can be sent death, except (1) arrestment of the action tral cistern of the circulation. om any post-office and the recipient is of the heart by fatal fainting or syn- It has always appeared—to my medime to a receipt. Every mail agent heart, or larger blood-vessels issuing from mode by which death was produced in

heart-sac or pericardium; which sac has, body. in cases of rupture of the heart, been found, on dissection, to contain sometimes two, three, four, or more pounds, of blood accumulated within it, and separated intatements, cut from different papers be to red clot and limpid serum, or "blood and water"-as is seen in blood when collected out of the body in a cup or basin in the operation of common blood-

> ed. But the details regarding Christ's On page 259 he says :death are most strikingly peculiar in this ture of the heart, and afterwards separated, as is usual with extravasated blood red clots of blood and a stream of watery serum, exactly corresponding to that description given in the sacred narrative. "and forthwith came out blood and water"—an appearance which no other natural event or mode of death can explain

or account for. VI. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, faintand a book of remembrance was written before him ing, etc. That these emotions and passions when in overwhelming excess, occasionally, though rarely, produce laceration or rupture of the walls of the heart, is stated by most medical authorities, who have written on the affections of this or-Dear Orrock:-I want to see in the gan; and our poets even allude to this

## \* \* \* "The grief that does not speak

But if ever human heart was riven and ruptured by the mere amount of mental agony that was endured, it would surely-we might even argue a prioribe that of our Redeemer, when, during these dark and dreadful hours on the cross, He, "being made a curse for us" bore our griefs and carried our sor-My Dear Dr. Hanna:-Ever since rows," and suffered for sin, the malreading, some ten or twelve years ago, Dr. ediction of God and man, "full of an-Stroud's remarkable treatise On the Phys- guish," and now "exceeding sorrowful

There are theological as well as medibelief that the views which he adopted\* cal arguments in favor of the opinion that and maintained on this subject are fun- Christ in reality died from a ruptured or damentally correct. Nor has this opin- broken heart. You know them infiniteion been in any way altered by a perusal ly better than I do. But let me merely

VII. If the various wondrous prophecies and minute predictions in Psalms That the immediate cause of the death 22 and 69, regarding the circumstances of our Blessed Saviour was-speaking connected with Christ's death, be justly medically-laceration or rupture of the held as literally true, such as, "They heart, is a doctrine in regard to which pierced my hands and my feet," "They there can be no absolute certainty; but, part my garments among them, and cast assuredly, in favor of it there is a very lots upon my vesture," etc., why should high amount of circumstantial proba- we regard as merely metaphorical, and not as literally true also, the declarations Let me try to state the arguments for in the same Psalms," Reproach hath bro-

> sake, and constrained by the love of Jesus, to poor brethren, or in any way

d be. Christ in person opened the this view in the form of a few brief pro- it is melted in the midst of my bowels?"

And-VIII. Death by mere crucifixion was raves of all his people. For that crucifixion; for, 1. The period was too not a form of death in which there ng we wait: "knowing that he short: a person in the prime of life as was much, if indeed any, shedding of raised up the Lord Jesus shall raise Christ was, not dying from this mode of | blood. Punctured wounds do not generalso by Jesus, and shall present us mortal punishment in six hours, as He ally bleed; and the nails, besides being did, but usually surviving till the second driven through parts that are not proor third day, or even longer. 2. The at- vided with large blood-vessels, necessaritendant phenomena, at the time of act- ly remain, plugging up the openings ual death, were different from those of made by their passage. The whole lancrucifixion. The crucified died, as is well guage and types of Scripture, however, inknown, under a lingering process of grad- volve the idea that the atonement for our ual exhaustion, weakness, and faintness. sins was obtained by the blood of Christ On the contrary, Christ cried with a loud | shed for us during His death on the cross. voice, and spoke once and again-all ap- "Without shedding of blood there is no parently within a few minutes of His remission." This shedding, however, was assuredly done in the fullest possible II. No known injury, lesion, or disease sense, under the view that the immediate of the brain, lungs, or other vital organs cause of His dissolution was rupture of could, I believe, account for such a sud- the heart, and the consequent fatal escape den termination of His sufferings in of His heart and life-blood from the cen-

> cope; or (2) rupture of the walls of the cal mind at least—that this view of the the human body of Christ intensifies all III. The attendant symptoms-partic- our thoughts and ideas regarding the imularly the loud cry and subsequent excla- mensity of the astounding sacrifice which mations-show that death was not the He made for our sinful race upon the effect of mortal fainting, or mere fatal cross. Nothing can possibly be more arrestment of the action of the heart by striking and startling than the appalling and terrible passiveness with which God IV. On the other hand, these symp- as man submitted, for our sakes, His intoms were such as have been seen in cases | carnate body to all the horrors and torof rupture of the walls of the heart. tures of the crucifixion. But our won-Thus, in the latest book published in the derment at the stupendous sacrifice only English language on Diseases of the increases when we reflect that, while thus Heart, the eminent author, Dr. Walsh, enduring for our sins the most cruel and Professor of Medicine in University Col- agonizing form of corporeal death, He lege, London, when treating of the symp- was ultimately "slain," not by the effects toms indicating death by rupture of the of the anguish of His corporeal frame, heart, observes, "The hand is suddenly but by the effects of the mightier anguish carried to the front of the chest, a pierc- of his mind; the fleshy walls of His ing shriek uttered," etc., etc. The rapid- heart-like the veil, as it were, in the temity of the resulting death is regulated by ple of His human body-becoming rent the size and shape of the ruptured open- and riven, as for us "He poured out His ing. But, usually, death very speedily soul unto death;"-"the travail of His ensues in consequence of the blood es- soul" in that awful hour thus standing caping from the interior of the heart in out as unspeakably bitterer and more to the cavity of the large surrounding dreadful than even the travail of His

Believe me, my dear Dr. Hanna, Ever sincerely yours, J. Y. Simpson, M. D. Edinburgh, May 1, 1862.

### STEWARDSHIP.

Probably there is no one thing in which Christians fail so utterly, as in the idea of stewardship. A steward is one that V. No medical jurist would, in a is entrusted with property to be used accourt of law, venture to assert, from the cording to the will of the owner; and mere symtoms preceding death, that a feeling that it may be highly profitable person had certainly died of rupture of for those waiting to hear the "midnight the heart. To obtain positive proof that cry," to have the opinion of one of the rupture of the heart was the cause of strongest waiting ones of the present death, a post-mortem examination of the day on this point, permit me to give an chest would be necessary. In ancient extract from the work entitled, "The times, such dissections were not practic- Lord's Dealings with George Muller."

"I would add some hints on a few ius IX. has received the present with respect, that they offer us the result of a passages of the Word of God, both bereat satisfaction. Many unbelievers very rude dissection, as it were, by the cause I have so frequently found them gash made in His side after death by little regarded by Christians, and also As the lewd woman of the Apocalypse, the thrust of the Roman soldier's spear. because I have proved their preciousness, decked with gold and precious stones The effect of that wounding or piercing in some measure, in my own experience; (Rev. 17: 1-6), finds her of the side was an escape of "blood and and therefore wish that all my fellow counterpart in the apostate hierarchy of water," visible to the Apostle John, saints may share the blessing with me. Some, we are not surprised at the wealth standing some distance off; and I do not In Matt. 6: 17-21 it is written: 'Lay hat pours into the official head of the believe that any thing could possibly ac- not up for yourselves treasures upon Papal church. But the amount is not count for this appearance, as described earth, where moth and rust doth corrupt, equal to what it once was. The days of by that Apostle, except a collection of and where thieves break through and blood effused into the distended sac of steal; but lay up for yourselves treasures the pericardium in consequence of rup- in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your into those two parts, viz: (1), Crasamen- treasure is there will your heart be also.' tum, or red clot, and (2) watery serum. The meaning of these passages obviously The subsequent puncture from below of is, that the disciples of the Lord Jesus, being strangers and pilgrims on earth, certainly, under such circumstances, lead neither belonging to the present world, to the immediate ejection and escape of nor expecting its approval, should not its sanguineous contents in the form of seek to increase their earthly possessions. This is a word for all classes, and has as much reference to putting shillings as pounds into the bank. It may be said, But does not every prudent man seek to increase his means, that he may have a goodly portion to leave to his children, or to have something for old age, or for the time of sickness, &c?' My reply is, it is quite true that this is the custom of the world. Do we act differently from the world in this respect? If we, disciples of the Lord Jesus, seek, like the people of the world, after an increase of our possessions, may not those who are of the world justly question whether we believe what we say in regard to Christian duties? Often it must be a sad stumbling-block to the unbeliever to see a professed believer in the Lord Jesus acting in this particular just like himself. Consider this, dear brethren in the Lord, should this remark apply to you. There is no reality, or substance, in anything else but in heavenly things. Moth, rust, and thieves will destroy that which might have been laid up in heaven. Or suppose the Lord Jesus should return: or 'this night thy soul should be required of thee'; what profit shalt thou have in thy gain? Our Lord, however, does not merely bid us not lay up treasures upon earth; for if he had said no more, this his commandment might be abused, and persons might find in it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have or can obtain, upon themselves. It does not mean, then, as is the common phrase

that we should 'live up to our income';

for he adds, 'But lay up for yourselves

treasures in heaven.' There is such a

thing as laying up as truly in heaven as there is laying up on earth; if it were

not so our Lord would not have said so;

just as persons put one sum after another

into the bank, and it is put down to their

credit, and they may use the money af-

terwards; so truly the penny, the shil-

ling, the pound, the hundred pounds, the ten thousand pounds given for the Lord'

bank of heaven, which can never break, for which we give thanks. Still it would nor suffer from defalcations.

"I notice a few more points: treasures many cares; they never can afford spir- come. itual joy. A man may die worth £50,-000, and yet that individual may not possess in the sight of God one thousand pounds sterling. And so, on the other hand, a man may fall asleep in Jesus, and his surviving widow find scarcely enough left behind him to suffice for the funeral who was nevertheless rich toward God. Who, think you, will be richest in the world to come, the rich man or

"The Lord lastly adds, 'For where your treasure is there will your heart be also.' Now the very fact of our laying up treasures upon earth proves that our hearts are there. The believer who lays up treasures upon earth may, at first, not live openly in sin; he in a measure may yet bring some honor to the Lord in certain things; but the injurious tendencies of this habit will show themselves more and more, whilst the habit of laying up treasures in heaven would draw the heart more and more heavenward."

Dear brethren, let us seek to live more to the honor and glory of Him who "will freely give us all things," when he shall come with power and great glory.

#### THE HARRISBURG MISSION WORK.

Brother Orrock :- Last Sabbath was a very pleasant day to us and the little church here. It was the first annual meeting in the new church, which, with the nature of the services, made it a impels the arrow of obedience; it is the "good day." One year ago the house was dedicated to the worship of Almighty God by the assistance of Elder Osler and Bro. Jackson (now of Morrisville). We had a good day then, but it affords great consolation in the hour there was a large debt on the house, and of trial, or of death; and it is the grace our membership was very small (six be- alone which will procure our crown in ing the aggregate), and we had the experiment of determining whether the people would give any attention to the word, and whether God's blessing would attend the work,-although the former proofs of the Divine favor gave but little doubt as to his continued mercy. Now we are enabled to rejoice that hundreds, and probably as many as thousands, during the year, have heard more or less on the subject of the Lord's coming and kingdom. The number has been multiplied seven times, so that we now have a membership of 42; about 2,000 dollars of the debt has been paid off and the Divine presence still guides us-giving us assurance that we "are well able to go up and take the land." The number in attendance last Sabbath was the largest that ever met in the new house,-possibly with one exception. The number received into fellowship (ten), and the number of communicants olic faith. the largest that ever sat down to the Lord's table since we have been perno great stir among us during the year, but the Lord's work has been going on quietly and continually, both in the

been received into fellowship. During the latter part of the year it Joshua, who, we expect, will do good service for the Master. He had spentseveral years in fitting himself for the ministry in a theological institution, and since then has been a dilligent student in the school of Christ-studying the Lord's word,-and is now fitted to occupy any post the Lord may call him to. He preaches regularly, and is waiting the Lord's bidding, ready to follow where he may direct. We have a separate interest now in the city, and I hope he may be able to remain here and devote his energies with us in building up the Lord's cause. He has been very profitable already to us, and may great grace he upon him in the future.

hearts of believers and among the un-

Christ during the year. Some in the

public assembly, some in their own

homes, and some in our social meetings;

and at every communion season except

one or two, I believe, one at least has

It is my purpose to prepare a more extended report for publication shortly, and so will say but little more now. Suffice it to say, brethren, has not God justified the effort and the expenditures that have been made? Has money been expended for any purpose among us that has brought a more substantial return during the past year? With God's blessing we shall soon have the strongest church in the state, and at a point where more may be done for our general interest than anywhere else in the state.

We are not free from financial obligations, and may have to ask the friends to help us, but we hope to be able to do more at home by another year than we have ever before.

The last four months have been months of some trial to ourself, yet we have endeavored to cling to God amid all the darkness. The last two months have hardly brought sufficient to pay our rent, but I expect the Lord will remember us soon through some of his dear

It has been a hard winter for our laboring men here. Nearly all our large manufactories have been either stopped, or are running on short time, so that our people have been able to meet but part of their obligations in most instances, and wholly unable to help others. I have found that we can live on a very small allowance when put to the trial,

down in the book of remembrance—he He will bring the light in due season. "According to these tables," says the since which time he has been fretful and through the neck. A jury impanneled dow-blinds with slats that cannot stand some mercantile friend. This is far more considers as laid up in heaven. The Mid all the raging of the storm we have N. Y. Methodist, "the Methodists of all strongly addicted to drinking liquor as a money is not lost, it is laid up in the been able to keep steadily at our work, be desirable to be relieved of this burden while toiling for souls. May God give laid up on earth bring along with them us an increase of seven fold the year to W. H. SWARTZ.

Harrisburg, Pa., Jan. 16, 1874.

#### A TOUR WEST.

Dear Bro. Orrock :- I wish to say to our friends West that I contemplate a trip ere long, and shall, wherever a door of utterance may be obtained, proclaim the tidings of our coming Messiah.

I wish to go to Kansas City, Mo., Topeka, Kansas, Falls City and may be Omaha, Nebraska. If I can find a field for usefulness in a healthful climate I shall in all probability make the West the home of my pilgrimage. Shall be glad to hear from friends not too remote from the main line of travel.

I have been helping Elder Swartz some in Harrisburg, Pa., and supply for him the coming Sabbath. The Lord is graciously reviving his work in that city, and those who have helped that mission -and it is still not beyond the need of help-have done a good work, and in the great harvest shall reap their reward. "Oh that each in the day

Of His coming may say 'I have fought my way through I have finished the work Thou didst give me to do." Affectionately yours, J. A. HEAGY. New Kingston, Pa., Jan. 22, 1874.

#### LOVE TO CHRIST.

It smooths the path of duty and brings the feet to travel it; it is the bow which main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence; it is the soul's chief support when laid aside from labor, or duty; the day of Christ's appearing.
D. HOTCHKISS.

## General Intelligence.

### RELIGIOUS SUMMARY.

The Liberals at Rome are making use of the Pope's obstinacy to urge that the separation between the State and the Roman Church should be made complete, and that church buildings in the city, the monuments and libraries and art galleries, should be taken possession of by the State.

The Pope will hold another consistory, early next month, when he will appoint several additional Cardinals and seventeen foreign bishops. It is intended to increase the College of Cardinals to the full number-seventy.

Mr. Richard Proctor, the eminent English astronomer, is a convert to the Cath-

The United Presbyterians of Scotland | there, and the spot is quite historical. and two school-houses in the capital of Spain. The number of Protestant churches throughout the country is twentyseven. Six of these are in Madrid. The first named buildings of the United converted. Quite a number have found Presbyterians are said to have cost \$200,-000, which looks as if, Presbyterian-wise, they had come to stay.

The parable of the Prodigal Son has just been published in the Fijian, Hawaan, Maori, and Malagasy languages; and the parable of the Sower in the Mapleased the Lord to send us a young ori, Turkish and Persian languages, by Messrs. S. W. Partridge and Co., Paternoster-row, London, Eng. They are issued as illustrated wall-bills.

> Dr. Jessup, of Syria, speaking of deceit, says: "This is a fearful land for lying; in these mountains around us, you cannot depend on a word you hear. The people say that in the beginning of the world, Satan came down to the earth with seven bags of lies, which he intended to distribute in seven kingdoms of the earth. The first night after he reached the earth he slept in Syria, and opened one of the bags, letting the lies loose in the land. But while he was asleep some one came and opened all the other bags, so that Syria got more than her share. We think the devil must have brought other bags for other countries when he found the first opened.

Young Joe Smith, son of the prophet, is making his arrangements to move his type, presses, etc., to Nauvoo, Ill., where he intends to rebuild a city of surpassing grandeur. The temple he says will be rebuilt on the old site, in a style of architectural excellence surpassing anything of the kind in this part of the

The diamonds and point lace worn by the wife of ex-Congressman Ben. Wood at the Roman Catholic Orphan Asylum ball in New York last week were valued at over \$140,000.

Rev. William Sparrow, D. D., of Alexandria, Va., one of the ablest divines of the Episcopal church, died suddenly on Saturday the 17th, aged 73 years.

body in Michigan the remarkable statement is made that out of 191 churches only 8 have settled pastors, and that of 173 ministers 56 are without charge of any kind. It would appear as if something must be wrong in the churches of Michigan, to allow such a state of things to exist. The pastoral office must have fallen into disrepute when not one church in twenty has a pastor.

DENOMINATIONAL STATISTICS. - Prof. still we have not been able to meet all A. J. Schem has recently published staour obligations as we should like. I tistics of the religious bodies of the

odist church, the Methodist Protestant, order of intelligence. the African, the African Zion, the Colored Methodist Episcopal, the Congregational, the Primitive, the Free, and the American Wesleyan. Here are divisions enough, in all conscience. What they distinctively represent, it would puzzle a a metaphysician to tell. Yet these churches all agree in doctrine, and fall into two groups, Episcopal and non-Episcopal, in regard to polity." A QUESTION ANSWERED.—Rev. Mr.

Murray, perhaps just in from a dashing drive on the Mill-dam road, asks: "What right has Park street church to use \$600,000 worth of the Lord's property so that it can give religious opportunities to only 1500 people in the morning, and about 800 or 1000 in the afternoon, when it might accommodate 10,000 or 15,000 every Sabbath?" Prof. Seelye replies: "The same right that its honored minister has to spend thousands on his farm and fast horses, when that money might send the gospel to large numbers of the heathen. We know no such distinction as Mr. Murray makes between private and ecclesiastical property. Individuals and churches are alike stewards of God's bounty, and should use it to

"You can't expect," said a brother in the Fulton Street prayer-meeting the other day, "when you lower a thimble into a well, to draw up a bucket full of water. Neither can you expect to approach God with a weak and wavering faith to have him answer your prayers."

#### NEWS ITEMS.

MADRID, Jan. 18.—The railway viaduct at Toquella fell yesterday and 33 workmen were killed

It appears that Bengal is not only doomed to suffer from famine, but will have to bear the additional misfortune of drouth. The indications of a failure n water-supplies are very alarming.

There are 100,000 boatmen in active employment in England, making with their wives and families a floating population of half a million. They are said to be exceedingly illiterate.

flood in Western Ontario, Canada, which has been known for years. Bridges were carried away and a vast amount of other damage was done.

NEW YORK, Jan. 20. Advices from Corsica are that as the steamer Zouave was entering the port of Bastia, from Leghorn, she was driven against the wharf and sank so rapidly that 19 persons were drowned, including the Captain and Chief Engineer.

MINNEAPOLIS, Jan. 18. The Indians t Vermillion Lake are dying of starvation. They have eaten two children and one man. The scarcity of game and the failure of the wild rice-crops are the causes. They claim that the Government failed to send the usual supply of provision. Eighty Indians are coming into the settlement for relief.

The destruction of property by fire has been immense within a few weeks. The fire in Ottawa, P. O., Canada, Jan. 16, destroyed over a million dollars. A large number of valuable books, papers, plans and drawings of the Pacific railroad survey have been lost.

Very early Tuesday morning, Jan. 20, the depot building used by the Michigan Central and other roads at Chicago was entirely destroyed by fire, with several cars and some baggage. Loss not far from \$400,000. At the same time there was a fire in a block on State street, between Van Buren and Harrison. Loss

A sad disaster took place at Bennington, Vt., Tuesday afternoon. The gas exploded in a knitting mill, setting fire to the building. Beside the loss of property, and a sad list of wounded, nine persons are known to have perished.

Wm. S. Schofield, a clerk in the Boston post office was arrested a few days ago, on a charge of breaking open letters and robbing them of their contents. Several letters were found in his possession.

EXTRAVAGANCE DOES NOT PAY .- A piece of lace, fine as film and costly as liamonds, was offered for sale lately in Europe. Queens declined to purchase In the statistics of the Congregational at the enormous price. The wives of great bankers passed by on the other side. An American lady heard of it, and sent a check for the amount. This was a year or so ago. Last week the estate of the husband of this American lady passed into the hands of trustees, and some saving banks, with moneys of the poor and the industrious in their possession, were closed up. The moral every one may draw.—Presbyterian.

> DEATH OF THE SIAMESE TWINS .- New York, Jan. 20. A dispatch from Greensboro', N. C., announces the death of the

branches number 2,525,408, Baptists means of alleviating his sufferings. As 1,725,101, Presbyterians 736,973, Disci- soon as it was discovered that Chang was ples (Campbellites) 500,000, Lutherans dead, Eng became terribly shocked and 487,195, Congregationalists 318,916, Prot- | raved wildly for a time, at times exhibit estant Episcopalians 247,643, Reformed ing signs of great mental aberration Church (German) 132,195, United Breth- This attack was followed by a deadly ren in Christ 125,464, Evangelical Asso- stupor. In two hours from the death of ciation (Albrechts) 83,195, Reformed Chang, Eng died. The twins leave a Church (Dutch) 64,214, Universalists very respectable property. Chang leaves 60,000, Unitarians 30,000. There are six children, Eng five. Several of their ten branches of Methodism: the Episco- offspring are deaf and dumb, and those pal churches North and South, the Meth- who are not thus afflicted are of a low

### OLD AND NEW PREACHING.

In the course of a sermon preached by Henry Ward Beecher, a few Sundays ago, he expressed himself in this manner, as reported in a Brooklyn paper: "To say that we are to preach precisely as the apostle preached is as if we were to be told that we are to treat men precisely as if they were children, as if that which was enough and admirable for the earlier period was just as sufficient for the later period."

The preaching of Mr. Beecher differs so essentially from that of apostolic times, that we do not wonder at his attempting a justification of his sensationalism. It is clear that if we have not the same audiences that the apostles had, neither have our audiences the same preaching. Paul reasoning before Felix on righteousness, temperance, and judgment to come, and Beecher consenting to the marriage of Richardson and another man's wife, indicate strikingly the progress of development both in doctrines and their expounders.

The apostles preached Christ crucified: they preached charity, humility, purity, honesty, self-denial, deadness to the world. Political harangues, scientific lecturing, moral essays and sensational twaddle are no improvement upon such preaching. The gospel that they proclaimed is the gospel that the world needs to-day, and the sooner that this truth is recognized by those ministers who are fulfilling the apostolic prediction of teachers chosen to please itching ears, the sooner will the world be converted. -Episcopal Methodist.

If Mr. Beecher proposes to improve on the apostles, he will need a new gospel from which to select his texts. Could he not develop his hobby of manhood better from psychology than the gospel of Christ?—Methodist Protestant.

### AN INTERESTING DISCOVERY.

A brief but interesting account of a discovery in Egypt is published in the Proceedings of the Society of Antiqua-St. Margaret's Isle, where Bazaine has tries. An Englishman traveling on the been banished, is a beautiful place near skirts of Sinai, noticed small blue stones Cannes. The ex-Marshal will be allowed lying in the beds of dried-up torrents, to live in the fortress as if at home, and and brought a few to England, where he with his wife and children. Many dis- learned that they were turquoises of tinguished State prisoners have been sent good quality. He went back to Egypt, matter with God. We excuse an occamade further researches, built a house at the junction of three valleys, and aided discome becomes the in 1813, the streets of London were herald till we get our own bound. by friendly natives whom he took into his service, he discovered the turquoise mines formerly worked by the ancient Egyptians, together with some of their tools, and the places where they ground and polished the stones. So now turquoises are dug from those old rocks and sent to England. Ancient iron works have also been discovered with huge heaps of slag piled around them. A specimen of this slag on being tested was found to contain 53 per cent, of iron, which favors the supposition that it would pay to smelt the whole mass over again. To protect these valuable deposits the Pharaohs built fortifications, and a barrack and temple for the troops, relics of which still remain.

## STARTLING RECORD OF CRIME.

MILWAUKEE, Wis., Jan. 17th.—Bob Turner of Potosi, Grant county, Wisconsin, has been arrested for the murder of his brother Albert. The inquest, which has just been concluded, revealed a bloodthirsty propensity on the part of Bob, rivaling that of the Bender family of The murdered man was killed with an

ax, his head being nearly severed from his body. He was coming out of a mineral hole, in which he had been at work. The murderer then called to another brother who was in an adjoining shaft and this brother, named Newton, commenced climbing out. When he reached the surface, he saw the body of his murdered brother Albert and was about to run, when Bob seized him, and showing the bloody ax threatened to kill him instantly unless he would swear to assist in putting the body away and to preserve silence. This Newton assented to, but on the first opportunity he escaped to Potosi, where he gave the alarm and the murderer fled to Lancaster. He was pursued, arrested, and lodged in prison, where he attempted the life of his keeper. A second murder, which has just come to light, is that of Olney Neely, a youth of Ellenboro'. Bob Turner was there cutting hoop-poles December 23rd. The boy started to visit his mother, who resides in New California. The road lay through timber where Turner was at work. That was the last seen of young Neely until the 9th of January. People residing in the neighborhood having heard of Turner's murderous propensity, and knowing that young Neely had to pass near where he was at work, turned out on Friday last to hunt for his remains. Eight men started and searched When they arrived where Turner had been chopping, they found the body,

whom he encountered in a deep ravine a thief." at the back of the poor farm. The other man he met on the road to Muscada, where he was going to get work. He gestures and he feared he was going to dote : take his life, so he closed with him, and

### Miscellaneous.

#### TRUST.

The clouds hang heavy round my way, I cannot see;
But through the darkness, I believe,

'Tis sweet to keep my hand in his While all is dim

God leadeth me:

To close my weary, aching eyes
And follow him. Through many a thorny path he leads

My tired feet ; Through many a path of tears I go, But it is sweet

To know that he is close to me, My God, my guide. He leadeth me, and so I walk Quite satisfied.

To my blind eyes he may reveal No light at all. But while I lean on his strong arm,

I cannot fall. -Richmond Christian Advocate

#### HOW TO MAKE WORK EASY.

The same amount of Christian work s exhilarating to one man and exhaustng to another. In one case it is a tonic and the other leeches. Why the differ-

must be congenial. But you say that much of what is expected of us is repulsive to the natural soul. Our reply s, "Get your heart right and the work will be pleasant. No need of your trying to do Christian work unless you are

a Christian." Do not fret about results. All Christendom engaged in the redemption of one man would make a failure. God only is sufficient. Our work is to bring the soul under the proper influences. We are responsible for means and not for results. Fretfulness is not augmentation, but depletion. The successful Christian work. ers are without exception cheerful. They do the best they can and then leave the use of gas for illumination was made in disease becomes chronic the man has all for the first time lighted with gas he can do to take care of himself, and In 1813, there was built in Waltham, has no time for the improvement of Mass., a mill, believed to have been the the business as requested and write you

If you have the salt rheum, and a man requirements of making finished cloth offers you a box of salve that he says will from the raw cotton. healed, you say, "No, I thank you: if to 1837 the rates of postage were twentyyour medicine were worth anything you five cents for a letter sent over four would cure your own hands." So there hundred miles. is no use in a morbid man of gloomy heart attempting to raise others out of be made by machinery. This ushered in spiritual misfortunes, because his shad- the era of cheap clocks. owed soul is a slander on his medicine. A man must have both his own feet solidly planted on the Rock before he can States was constructed. pull sinking men out of the floods .-Christian at Work.

## THE RELIGION NEEDED.

The religion needed is the only religion there is. But we need to have this religion applied. Science is well, but the chief use of science is in its applications to human wants. The chief business of the minister of the Gospel is to apply religion. It is a time when it should be applied in the manner indicated below. by the Christian Times of Aug. 2d. The fearful developments since will suggest other applications:-

"We want a religion that bears heavily. not only on the 'exceedingly sinfulness of sin,' but on the exceeding rascality of lying and stealing-a religion that banishes small measures from the counter. small baskets from stalls, pebbles from the cotton bags, clay from the paper, sand from sugar, chiccory from coffee. alum from bread, and water from the shop; not let a piece of velvet that pro- index. fesses to measure twelve vards come to which lay as it had fallen two weeks be- cracks in closets where boards ought to betically arranged. trust the Lord will not suffer us to be United States-preparing his tables from Siamese twins on Saturday morning last. fore. The boy's head was nearly cut join; nor daub the ceilings that ought | Qur scrap-book is a large, stoutly-lorders,

spent in the work of God, he marks tried above what we are able to bear. the official publications of the churches. Chang was partially paralyzed last fall, from his body, the ax having gone clear to be smoothly plastered, nor make winto hold an inquest rendered a verdict the wind, and paint that cannot stand the durable than the scrap-book specially that Olney Neeley came to his death sun, and fastenings that may be looked at, manufactured as such. Seven of these from a blow of an ax in the hands of but are on no account to be touched. volumes—the gatherings of a quarter of Robert Turner. Several other mysteri- The religion that is to sanctify the world a century-are now filled; and we are ous murders having taken place in local- pays its debts. It does not consider that far on the way with Vol. VIII. Perities in which Turner had been seen, forty cents returned for one hundred haps, were we starving for bread, it Marshal Bennett visited the prisoner and cents given is according to the Gospel, might be possible for a purchaser to asked him to confess if he had any hand though it may be according to law. It induce us to part with these choice gathin them. He confessed that he had looks on a man who has failed in trade, erings for fifty dollars per volume. But killed two men. One was a stranger and who continues to live in luxury, as just now, they are not in the market.

#### POWER OF SIMPLE PREACHING.

says that the latter made threatening vocate contributes the following anec-

bers, 'Where is that man who used to come from the country to hold meetings | Donkersley. here?' They frankly confessed to him that they had made the change in the simple hope of getting some one to occupy the place who would be more acceptable to him personally. 'Why,' said the lawyer, 'I do not go to church to learn science or for the knowledge of letters. I go there to study religion, and In order to work easy the undertaking and that man from the country has more to learn something of spiritual matters, religion than any of you, and he can teach me more of that which I especially wish to know than any one you have had

### CHANGES OF A CENTURY.

The ninetee nth century has witnessed many and great discoveries. In 1809, Fulton took out the first

patent for the invention of the steam-The first steamboats which made regular trips across the Atlantic ocean were

the Sirius and the Great Western, in The first public application to practical

first in the world which combined all the

certainly cure you, and you observe that In 1790, there were only twenty-five he has on his hand the same disease un- post-offices in the whole country, and up

In 1807, wooden clocks commenced to

About the year 1833, the first railroad of any considerable length in the United

In 1840, the first experiments in photography were made by Daguerre. About 1840, the first express business

was established. The anthracite coal business may be said to have begun in 1820.

In 1836, the first patent for the invention of matches was granted. In 1845, the first telegram was sent.

Steel pens were introduced for use in The first successful trial of a reaper took place in 1833.

In 1846, Elias Howe obtained a patent for his first sewing machine. The first successful method of making

vulcanized India rubber was patented in

## A SCRAP-BOOK AND ITS INDEX.

At the present day, and especially in

these United States, both writers and readers patronize the periodical pressdaily, weekly, and monthly-far more milk cans. The religion that is to save than they do the bound volume. In the world will not put all the big straw- these columns are facts, and thoughts, berries at the top, and all the little ones and utterances far too valuable for the at the bottom. It will not make one mere lighting of a fire in a cookinghalf pair of shoes of good leather, and stove. But the mass of periodicals deal the other half of poor leather, so that so generally with "locals," and matters the first shall redound to the maker's of but mere temporary interest, that the credit, and the second to his cash. It "filing" of papers almost anywhere will not put Jouvin's stamp on Jenkin's outside an editorial sanctum would be kid gloves, nor make Paris bonnets in but the accumulation of useless lumber, the back-room of a Boston milliner's especially as but few papers prepare an

Our plan for preserving the valuable an untimely end in the tenth, nor a spool of the contents of newspapers is this: of sewing silk that vouches for twenty On Monday morning we pick up all the yards be nipped in the bud at fourteen papers of the preceding week, carry and a half; nor all-wool delaines and all- them into our study, re-scan them, havlinen handkerchiefs be amalgamated with ing previously pencilled the tit-bits, and clandestine cotton; nor coats made of cut out whatever we deem worthy of old rags pressed together be sold to the preservation. When these scraps have unsuspecting public for legal broadcloth. accumulated into a respectable pile, they It does not put bricks at five dollars per are pasted, with but little regard to thousand into chimneys it contracts to affinity of subject, in our scrap-book. the ground on each side of the road. build of seven-dollar material; nor smug- The book filled, we go to "indexing." paid for hard pine; nor leave yawning each of these several indexes is alpha-

We close with a quotation from Vol. VI.

"Every one who takes a newspaper

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which he in the least degree appreciates A correspondent of the Western Ad- will often regret to see a number thrown aside for waste paper which contains many interesting and important articles. "Bishop Thomson told me, that soon A good way to preserve these is the use with a four-pound weight, which he car- after he united with the church in Woos- of a scrap-book. One who has never ried in his pocket, he struck him two ter, an exhorter of deep religious experi- been accustomed thus to preserve short blows over the eyes, smashing in his ence came into town every alternate articles can hardly estimate the pleasure skull and killing him instantly. Now Sabbath, 'to hold meeting.' A lawyer it affords to sit down and turn over the that he has confessed he delights to talk of prominence happened to attend church pleasant, familiar pages. Here, a choice of many persons he killed. He gloats one day, when the exhorter from the piece of poetry meets the eye, which over the skill with which he has conceal- country officiated. He was deeply you remember you were so glad to see in ed their bodies, and declares if they were moved by his knowledge of divine things, the paper, but which would long since got together there would be nearly forty his religious fervor, and his artless, un- have been destroyed had it not been for studied eloquence. Of his interest in your scrap-book. There is a witty anecthe exhorter he said nothing, lest he dote it does you good to laugh over yet, might betray his own feelings on the sub. though for the twentieth time. Next is ject of religion. And in order to escape a valuable recipe you had almost forgot detection, he resolved to attend church ten, just in time to save you much perevery Sabbath. In this way he hoped to plexity. There is a sweet little story, secure the benefit of all the imploring the memory of which has cheered and appeals of his rural favorite. The know- encouraged you many a time, when aling ones of the church, observing his most ready to despair under the pressure constant and respectful attendance with of life's cares and troubles. Indeed, them in their religious services, and you can hardly take up a single paper knowing the exhorter's marked defi- without re-perusing. Just glance over ciences in learning, concluded to secure the sheet before you and see how many the service of another brother, who had valuable items it contains that would be been favored with a better education, of service to you a hundred times in and who wielded a greater general influ- life. A choice thought is far more ence in the community. Our lawyer precious than a glittering bit of gold. stood the change as long as he could, and Hoard with care the precious gems, and then said to some of the leading mem- see at the close of the year what a rich treasure you have accumulated."-R.

### Business Department. APPOINTMENTS.

The Lord willing, I will preach in Lawrence, Sunday Feb. 8, and Eld. J. M. Orrock will preach in the Hudson street chapel, Boston, the same day, at 3 P. M. C. Cunningham.

#### QUARTERLY CONFERENCE OF MIS-SISQUOI CIRCUIT.

A Quarterly Conference of the above circuit will convene at Pierceton, P. Q., Canada, commencing Friday, Feb. 20th, a 6 o'clock, P. M. All the members of the official board are earnestly requested

JOHN GILBRETH, Sec'y.

## NOTES TO CORRESPONDENTS.

Mrs. W. H. Pond.-Please tell us what state Norwood is in-and also whether yours is a new or an old sub-

REV. D. B. Dodge.-Will be pleased to hear from you again. Cannot state

STRATTON.—Have marked her free till Jan. 1, 1875. S. F. GRADY.-Will try to attend to

ROLLA FLOYD.—Write as you propose we shall be glad to hear from you D. Churchill.—Your letter was received, and the subscriber's name entered

on our list. BOOKS, TRACTS, &C., SENT

During the week ending Wednesday, Jan. 28. By mail.—S. P. Powley; Mrs. Jane Wallace; Eld. H. Buckley

## LETTERS RECEIVED.

All communications, orders and emittances for the ADVENT HERALD should be addressed to J. M. Orrock, 46 Kneeland Street, Boston, Mass.

James Drew 3.00; Rev. I. O. Beardslee; D. Churchill; John Plummer 1.00; Mrs. E. Aldridge 1.00; E. S. Brastow 1.00; W. O. Merriam; Ann E. Brown 3.00; Frank E. Merrill 4.00; John H. Clark; Anthony Pearce 1.00; Sarah S. Wilson 5.00; H. S. Burchard 2.00; Wm. Marks; D. Elwell 4.00; Sam'l A. Simpson; E. A. Randall; T. H. Sketchley 1.00; J. V. Himes; Lucy G. Ford; Lizzie M. Dame; Mrs. Martha Hyde 2.00; Geo. P. Arnold 2.00; Jehiel Judd; Simeon Palmer 1.00 (will send for a year); S. B. Thing; Orville Jones 2.00; Wm. Plimley 1.00; "Alfred".50; Nelson Branch 1.00; Orson Estabrook 2.00; Maria P. Pattee 2.00; James Craig 10.00; Rev. W. E. Boyle 1.10; D. Bosworth; S. P. Powley 5.00; J. McElwain 4.00; "D. T. T."; S. F. Grady 12.00; I. Leslie; G. H. Vosburgh; E. A. Brindley 1.00; Samuel Hoyt 2.00; Julia H. Harley; David N. Lord 2.25; Dan'l Patton 1.00; J. A. C. Gage; John Donson 2.00; John P. Rice 2.00; Thos. E. Putney 2.00.

## DONATIONS.

TO THE A. M. ASSOCIATION.

John Cochrane, Esq., Barrhead, Scotland Miss Jean Templeton, Kilmarnock,

Scotland, Dea. L. Jackson, No. Abington,

#### FAITH OF ABRAHAM AND OF CHRIST.

This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them ought to be allowed to remain long on our hands. It will aid us, encourage the author, and benefit the purchaser to have them sold.

We send the book by mail, post-paid, for \$1.75.

"HILL'S SAINTS' INHERITANCE! We have on hand nearly fifty copies of this valuable work. Every one

them should be sold immediately. Men gle white pine into floors that have Our index, of course, is subjective, and and women ought to read them, and our office needs the money. They would make good holiday presents. Price, \$1.00, including postage. Send in your

## THE HERALD, JANUARY 28, 1874.

### The Family Circle.

THE VOICE IN THE TWILIGHT.

I was sitting alone towards the twilight, With spirit troubled and vexed, With thoughts that were morbid and gloomy. And a faith that was sadly perplexed.

Some homely work I was doing For the child of my love and care, Some stiches half wearily setting In the endless need of repair.

But my thoughts were about the "building," The work some day to be tried; And that only the gold and the silver, And the precious stones should abide

And remembering my own poor efforts, The wretched work I had done, And even when trying most truly, The meagre success I had won

It is nothing but "wood, hay and stubble," This useless fruit of the talents. One day to be returned. And I have so longed to served Him,

And sometimes I know I have tried, But I'm sure when He sees such building, He will never let it abide." Just then, as I turned the garment,

That no rent should be left behind, My eye caught an odd little bungle Of mending and patchwork combined My heart grew suddenly tender,

And something blinded my eyes, With one of those sweet intuitions That sometimes make us wise Dear child! She wanted to help me;

I knew 'twas the best she could do, But oh, what a botch she had made-The gray mismatching the blue! And yet-can you understand it? With a tender smile and a tear,

And a half compassionate yearning, I felt her grow more dear. Then a sweet voice broke the silence, And the dear Lord said to me,

"Art thou tenderer for the little child Than I am tender for thee?" Then straightway I knew his meaning, So full of compassion and love,
And my faith came back to its refuge

Like the glad, returning dove. So I thought, when the Master-Builder Comes down this temple to view, To see what rents must be mended And what must be builded anew,

Perhaps as he looks o'er the building, He will bring my work to the light, And, seeing the marring and bungling, And how far it all is from right,

He will feel as I felt for my darling And will say, as I said for her, " Dear child! She wanted to help me, And love for me was the spur. And, for the real love that is in it.

I will crown it with plaudit divine." And there in the deepening twilight I seemed to be clasping a hand, And to feel a great love constraining me, Stronger than any command.

And because it was willing service,

The work shall seem perfect as mine,

Then I knew by the thrill of sweetness, 'Twas the hand of the Blessed One. Which would tenderly guide and hold

So my thoughts are never more gloomy, My faith no longer is dim, And my eyes are unto Him.

## HOW SHALL I COME?

Is this now the thought of your heart, and the utterance of your lips? Con scious you have not yet come-persuaded that the opportunity of coming is fast passing away-you do wish to come to Jesus. Is he not now a living Saviour? Joseph of Arimathea's tomb is vacant now: the cross bears no victim. More than eighteen hundred years ago the Lamb of God which taketh away the sin of the world was slain. Then it was he bore the curse, the shame, the death, and made a full atonement for sin by one offering of himself. All that is over, and he lives now at the right hand of the Father. He is ascended on high, a Prince and a Saviour, to give repentance and remission of sins unto Israel. He lives mighty to save, able to save to the uttermost all that come unto God by him. In the Spirit he is near you. That aching, troubled heart of yours may pour out all its griefs to him, and your very tears he will put into his bottle. Oh believe that he who died for your sins lives now. himself, after his ascension, said, "I am he that liveth and was dead, and behold. I am alive for evermore." But then all fear him: you are deeply conscious of the way you have treated him in the past, you feel your own utter vileness. and say, "How shall I come?" Come as you are. There is intense relief in to lose what you have—your sin; to rethis. We need not stay to wash away ceive what you have not-spotless rightanything: we could not were we to try for ever. We need not stay to make a garment wherewith to cover us, for it would all be filthy rags. Come as you are, for if Jesus is a living Saviour, he is also a loving Saviour. He who never cast out one when he was on earth, will to learn what he has done for you.

burgh. His face was pale and sickly.

a life of wandering. The two turned to this services would be required during the chapter, and as the story of the Sabbath, namely, from nine Saviour's sufferings and death, in atone-Saviour's sufferings and death, in atone- in the morning till two in the afternoon. vested rights created by his own acts; and laid the whip in its old place; then who combed his head once a summer was ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's heart, his face lightened up with a smile man seemed greatly perplexed, said to ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came home to the sick man's left him consider how far his own curable ment for sin, came how far him consider how far him consider h of heavenly joy. There, in the Word, he him,learned that his sin was gone, his peace made by another, and he entered at once into the enjoyment of it. A year later he wrote to his former visitor: "Our heavenly Father has indeed been merciful to me. I have now implicit confidence in his love-implicit faith in the sufficiency of our Saviour's atonement to cleanse

from all sin." Come thus, beloved reader, as you are. to the living Jesus, and as you pour out your heart to him in confession of all the from infinite space—so your sins have clouds swept from off the face of the the Lord's Day. heavens, and have gazed up into the Lord says to those who have neglected blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee."

Come like a prodigal, in all your ings. Look up to your God, and away baking-house, that he might hear the from yourself. Believe that a reconciled voice of his master calling him to return. Father's smile is yours, for "the blood of Jesus Christ, his son, cleanseth us from faith of the young man was sorely tried, all sin." Hear from his lips no word of but he remembered the promises of the upbraiding, for "God never upbraids a Bible, and took courage. At length, returning sinner." Learn from his word when his savings were nearly exhausted, that there is joy in the presence of the he wrote to his family, informing them angels of God over one sinner that re- that he was going to Southampton, in penteth. Wonder at the greatness of his joy, for it is written, "The Lord thy God in the midst of thee is mighty; he his not succeeding, he should return in will save, he will rejoice over thee with about a week. This done, he proceeded joy; he will rest in his love, he will joy to put the letter into the post-office, and over thee with singing."

Come as you are-not merely to have guilt taken away, but to be clothed in the best robe. When Joshua the High Priest stood before the angel of the Lord, he heard, not only the comfortable words, "I have caused thy iniquity to pass from thee," but also, "I will clothe thee with change of raiment." Oh, wondrous is God's provision for our need! Nothing is lacking to fit you to abide in his presence as well as to come to him. Christ is the end of the law for righteousness to every one that believeth. What fairer robe than this can you desire? Believing, you may say, " Perfect in comeliness I am, through Christ, my risen Lord." "He was made sin for us, who knew no sin, that we might be made the rightcousness of God to him."

covers to us the love, the compassion, the power of Jesus. He who unfolds the sending the Son, the love of the Son in coming to do his Father's will, to glorify comes with sweet power to unlock the mit this blessed one. Often has he him, "Come in," and in very deed he will. He will come and destroy in you the works of the devil,-will change all things. Though the flesh strive against him he will abide there, and finally reign alone. Yes, when he comforts you, you will wonder you ever strove against him. Wherefore, open unto him, I pray you. Let him come in. Ask the Father to Let it be to you a great reality. He give you the Holy Spirit. Jesus said. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father this may bring no rest to you, for you give the Holy Spirit to them that ask

> And now, as the Holy Ghost pleads with you, beloved reader, come, and come as you are, to the living, loving Saviour, eousness and a new nature.—N. Y. Ob-

## "RIGHT COMES RIGHT AT LAST:"

R. THE BAKER WHO LOST NOTHING BY

It would be difficult to find any one not cast you out now. Come as you are, who really derived any permanent advantage from working on the Lord's Day, A young man was sitting propped up although many in a small way of business in an arm chair, in a lodging in Edin- such as bakers and some others-imagine that they would lose their trade if He wore a coat of peculiar make and they were to discontinue the practice. appearance. Another young man enter- There are, however, many persons living ed, on which the sick one looked up and and doing well who have thought other- is not the plowing but the wickedness. made some excuse for his dress, saying: wise, and who have prospered beyond "These were the things I wore on the their most sanguine expectations. A had met and spoken about sin and the man, a baker by trade, who lived in a to be a parent without kindness, a citizen

time, that unless he complied with the proposal, they would be constrained, although unwillingly, to look out for another assistant.

The young man was much distressed. He desired to continue in the situation which he occupied till able to commence business on his own account; and there was certainly no hope whatever of his past, take the message in his Word con- obtaining a similar situation in the town. cerning its complete forgiveness. Like His determination was, however, soon some dark cloud shutting out from your made; and notwithstanding the earnest view the blue sky-blue, they tell us, remonstrances of his young friends, who entreated him not to ruin himself, he obscured from you the infinite depths of firmly, yet respectfully, made known to God's love. But you have seen the his employers that he could not work on

"Very well, then, the matter is setcloudless sky overhead. Hearken! the tled," was the brief reply. Nothing more was said; the master turned on his him, rebelled against him, "I have heel, though not without a secret consciousness that the place of the young man would not be readily supplied, and the discharged journeyman went slowly to his lodging, hoping, as he turned round wretchedness, and from all your wander- the corner and passed the door of the

> A week passed—then another; the quest of a situation, probably from thence to Salisbury; and that, in the event of had nearly reached the place, when he was beckoned across the street by an elderly tradesman, who asked him if he had got a situation. On being answered in the negative, the baker, for such he was, said .-

> "Well, I have been thinking about retiring from the cares of business for some time past. I have no family, and have acquired sufficient to take me to my journey's end; so if you feel inclined to take my business, you shall have it."

> The young man answered that he would gladly embrace such a favorable offer, but having neither relations nor friends to assist him with sufficient capital, he should not be able to do so.

"Well, I have thought that matter over too," replied the tradesman, "and the difficulty can be easily got over. Let Come as you are, to receive the gift of the stock be valued by mutual friends, the Holy Spirit. Without him we can and an agreement drawn up and signed, do nothing. He it is who leads us to and you shall pay me by instalments. I to flee from the wrath to come. He it is, principles, and therefore I will undertake so truly called the Comforter, who dis- to recommend you to those with whom I have been in the habit of dealing, as well as to those who deal with me. Never wonders of God's redeeming love, dis- fear; do as I have done before—trust in covering to us the love of the Father in Divine Providence, and you will do well.'

The agreement was made at once, and the young man returned to his lodging in his Father's name, and open the door of high spirits; it was no longer needful to heaven to lost sinners. He it is who set out for Southampton, nor vet to ask his friends to look out for a situation on doors of our hearts and fill them with his account. He wrote to them, indeed, the peace of God, to assure us of our and that on the same day; but his letter pardon and complete acceptance in the told only of joy and thankfulness. In beloved. Yea! come as you are, to ad- about a fortnight he commenced business, and shortly after married a very respectstriven with you in the past. Open to able young woman. He is now a flourishhim as he strives with you now. As he ing tradesman, with a good prospect of the Spirit saith to you "Come," say unto retiring from business "independent" at no very distant period .- The Word of

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying: 'I am innocent of the blood of this just person; see ve to it."

So now do sinners sometimes when called upon to perform some duty that is bitter to them, betake themselves to some external rite of religion instead. It may ease their conscience, but it will profit them no more than Pilate's hand-washing. Religious ceremonies, when the heart is left out, are idle conjuries .- Christian

## DIVORCE.

Do you advise people who live unlap-

pily married to sue for divorce? Ans.—There are cases where divorce is advisable, but almost every marriage is improvable. In a majority of what are called unhappy marriages there is a better remedy than separation, if the parties could bring themselves to try. A New York editor says: "Marriage without love is a sin, to be repented of and put away." Plausible, but is it sensible? 'The plowing of the wicked is sin," but the thing to be repented of and put away All human relationships without love are disorderly and sinful. To be a husband

"You can take a month to consider Among the better sort of people, the hap-silence, and she said, "Richard, wash to keep all in perfect order. You will the matter, and then we will talk further piest years of wedded life are not the your face and come and sit here with me:" find something every time, and attend to on the subject;" intimating, at the same first years. Their marriage grows; grows I did as she told me. My anger was it promptly .- Country Gentleman. more real and satisfactory, grows less su- gone. I loved her before, I was proud perficial and more spiritual. It is like a of, and honored her now; and the tears KETTLE.—Don't waste your soap on it. religious experience; nay, it is a relig- fell from her eyes upon my face as I Put ashes into it, and pour in a little through struggles to peace.—Selected.

### THE DECISIVE BATTLE.

An old gentleman, long since dead, who once lived in this country, and was one of the most respected and honored citizens, used to tell a story like this, of his early youth. I received it from his n. Said he:

When I was fourteen years of age, I egan to think that I was large enough and strong enough to take care of myself, and came to the conclusion that my mother's rein (my father was dead) was held most too tight in the government of man of my years.

My mother was a stately, dignified voman, with a will of her own, who talked but little, but meant what she said, and had a way of saying it that conveyed the idea of her being in earnest. She was just the woman to take charge of her husband's orphan children, and especially his self-willed boy. But I did ot see it then, and as I said, the reins were too tight for me, and I determined to assert my freedom, and be a man in the control of myself and everything else about the farm—the old lady not ex-

Why shouldn't I? Jim Jones, about my age and similarly situated, did as he leased; wore a frock coat and pantaoons with stripes on the legs, while I wore homespun and a round jacket. He went visiting when he pleased, and would take a horse from the plow to go to the races. He didn't ask any one where he was to go, while I had to walk and ask mother. I wouldn't stand the thing any longer. I was too large to be ruled by a woman, and so I made up my mind.

An opportunity occurred a few days after. My mother said to me, "Richard, I want you to pick peas in the orchard to-day. They are ripe and will be shelling out soon."

I said, "I can't do it; I'm going with Jim, fishing. Joe can pick them, and besides I'm tired doing so much drudgery here, and not having any sport."

She made no reply, and I looked back moment to see the effect of my speech. Her eye was fixed on me, and there was ust a little quiver of vexation at the corners of her beautiful mouth, and much of mingled astonishment and sorrow in her eye. In a moment these changed to a look full of words of authority and fishing pole and bait went to the river. Jim Jones praised my courage; said I had broken the ice and the thing was easy now. But I knew better. I knew the woman I had left behind, and thought. This is not the last of it." Then I whistled to drive away the thought of it all, and determined, come what may, "I'll brave it out, and fight, too, if necessary."

Then I grew joyous and merry over our sport until the day was spent, and I started home. Now I became sad for a while, and a little sorrowful: but it was ot a sorrow unto repentance. I remembered Jim's plaudit, "Now you have broken the ice," etc., and became determined again. Still I hoped that she had let it pass by. I was like a general going to battle, sometimes; I felt that I was prepared, but the enemy might be stronger than I thought. But I went on. and straight into the house, with a cheerful face, as if nothing had occurred, hoping thereby to avoid a conflict, and presented my bunch of fish as a peace

She thanked me as sweetly for the present as if it had been the peas she had ordered me to pick, and I thought it was all over, and moved into a chair in a corner of the room. She arose, I thought o carry the fish to the cook, walked to the door, turned the key and put it quietly into her pocket; then went to the mantle-piece and took down an old Virginia "cowhide," which she kept always there (for what reason I did not know, for she never had used it). This roused all the devil there was in me. I was well grown, strong, and I thought a full match for any woman. My mother was tall, well formed, of great physical power: She moved toward me; I met her with wrathful defiance. She raised the whip to the highest stretch of her arm, and let it fall with all the force she possessed, on my almost unprotected shoulder. The sharp sting was that of a knife cutting to the vitals. Maddened into fury, I sprang toward her, and fought like a tiger. But I had not measured her strength. She seized my collar and held me from

her, while the terrible lash descended with accumulating force. I was writhing in torture, and determined to effect by stratagem what I had failed to by force. stage." This was not the first time they pleasing instance occurred to a young without love is a sin of the same kind as I pretended to have a violent fit, and fell quivering to the floor, drawn double, and Saviour, and the conversation was renew- seaport town of England. He had re- without public spirit. What then, -must tried to foam at the mouth. But she ed. In the course of it the visitor quoted sided in the place sufficiently long to a man abandon his children, forsake his saw it all, and redoubled the strokes that some portion of the 53d of Isaiah. The form many pleasant connections, and to neighborhood, and quit his country? No fell with increased violence upon me as I sick one asked that it might be read, with become greatly attached to his abode, more should he desert his wife on the lay coiled up in the fit. I could no the tone of one who had come to feel the when he was told by his employers that plea that he does not love her. Let him longer endure the agony, and now thorrealities of eternity and the darkness of in consequence of some new arrangements stay where he is, and see what can be oughly subdued, cried out, "Oh! mother,

jugal infelicity. This is not mere theory. chair on the other side. Ten minutes of out-houses, and see what wants attention ious experience, in which souls pass rested my head on the bosom of the water. In a few minutes scrape it all

> much to-day, my son, but it is over now." And I answered her, through gushing tears, "Yes, mother, it is over now." And said he, "Whatever I am, whatever They are pared, quartered, and the core of success in life I have had, I owe to the completely removed, and put into a pot brave woman who was conqueror in this without water, closely covered, and put first and decisive battle."-I. H. C., in Christian Observer.

"Many shall run to and fro, and knowledge reduce it to a proper consistency, and an "But evil men and seducers shall wax worse pd worse, deceiving, and being deceived."—2

"Many shall run to and fro, and knowledge reduce it to a proper consistency, and an little work that has been long needed, and ought to be extensively circulated. In paper covers, 12 pages. 5 cts. single; 30 cts. per dozen; \$2.00 per hundred. shall be increased."—Dan. 12: 4.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2

CURE THE BABY'S COLD.—Whe

a bad as well as a good thing.'

power be a bad thing?"

when that power is unrestrained, the horse from another carrot." breaks his bridle, dashes the carriage that

"I see! I see!" said the little man. "When the water of a large pond is the fields around fertile; but when it quart, then varnish. bursts through its banks it sweeps everything before it and destroys the produce of the field."

"I see! I see!" said the little man,

"When a ship is steered aright, the sail that she hoists up enables her the sooner to get into port; but if steered ther she will go out of her course.'

"I see! I see!" said the little man, " I see !"

"Well, then," continued the old man, "if you see these things so clearly, I hope you can see too that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of the head a blessing; but without this it may prove to us no better than a curse "

## THREE BLANK LEAVES.

We heard of an old man who always carried a little book in his pocket which contained only three colored leaves. There was nothing written on them, and vet he looked at his little book very often, and he seemed to derive much comfort from it. One leaf was very black, one was very red, and one was very white. What puzzled others was plain to him. The black leaf told him of his condition as a sinner; the red one of the blood of Jesus Christ, and the white one of himself again-now washed white in the blood of the Lamb. We thought if he had a fourth with words printed upon it, his book would be more complete, for it would remind him that he should be "a living epistle," to be read and known of all men .- The Testimony

## farm. House and Garden.

A FEW HOUSEHOLD HINTS .- Never allow a door to creak for want of oil, or to shut hard so as to require slamming to make it latch. For this purpose pass around once a week, say Saturday evening or Monday morning, with a drop of oil on a feather, or on the tip of the finger, and give every rubbing part, latch, hinge, etc., a touch. The door and walls will last longer than when incessantly pounded and battered, and the disagreeable noise will not make sick persons worse or annoy well ones.

Scissors sometimes work hard, when a tenth of a grain of oil, touched along the cutting edges to make them move easily over each other, will improve them over each other, will improve them Ventilation would be more easily ac-

complished and more certainly performed, and rooms kept with purer and healthier air, if windows were made to slide easily. If not hung by pulleys and weights, add good freely-working catches. Never permit a broken pane in a house. Cellars should be kept constantly clean

as much so as your parlor. It is the easiest thing in the world, if you attend to it daily; and only becomes a heavy

To CLEAN A VERY GREASY SPIDER OR do water and cloth without additional soap.

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PROPHETIC SIGNIFICANCE OF EASTERN AND EUROPEAN MOVEMENTS. By Rev. J. Litch. A neat pamphlet of 36 pages, containing thoughts for the thoughtful, and words for the waiting ones. The themes presented are important, and are discussed with candor and ability. Price 12 cents single; \$1.00 per dozen and \$3.00 per hundred, post-paid. KNOWLEDGE, ITS USE AND ABUSE. little white of egg is added, and then the

CURE THE BABY'S COLD .- When your

"What an excellent thing is knowledge!" said a sharp-looking, bustling little babe or child is suffering with a cold and can scarcely breathe, do not dose it the man to one who was much older than with all sorts of medicines, but try this dents.

FAITH: What IT IS, AND WHAT IT DOES. By S. M. Haughton. Price 6 ets. Faith is here shown to be taking God at his word and acting accordingly. The theme is well illustrated by interesting incidents. himself. "Knowledge is an excellent simple remedy—the best we ever knew:

A Call to Prayer. By Rev. J. C. Ryle, B. A. Price 8 cts., including postage. thing," repeated he; "my boys know -" Take a raw carrot, cut the top off more at six and seven years of age than I smooth, and with a knife dig or scrape did at twelve. They can read all sorts of out the pith or light-colored center, makbooks, and talk on all sorts of subjects. ing a hole in the carrot large enough to

No. 1. The Wide Welcome—Isa. 55: 1

2. The Powerful Purifier—Isa. 1: 18 The world is a great deal wiser than it take in your largest finger. Fill the hole used to be. Everybody knows something with white sugar, then suspend or stand used to be. Everybody knows something of everything now. Do you not think, the carrot up in a cool place. In about the carrot up in a cool place. In about the carrot up in a cool place. In about the carrot up in a cool place. In about the above will be sent postpaid, mixed or otherwise, at the rate of 40 c nts per hundred. "Why," replied the old man, looking and the cavity in the carrot will be filled gravely, "that depends entirely upon the with a pure, golden-colored syrup. Give use to which it is applied. It may be a the child from four to six times a day, blessing or a curse. Knowledge is only according to the age of the child and the an increase of power, and power may be severity of the cold. We have seen this pleasant remedy, which children readily "That is what I cannot understand," take, because it is pure and sweet, cure said the bustling little man: "how can cases of colds after other remedies have cents per hundred." been given for weeks in vain. It is com-"I will tell you," meekly replied the paratively a new remedy, but so efficaold man, and thus went on; "When the cious it seems a duty to the public to power of a horse is under restraint, the make it known. If the syrup be kept in animal is useful, bearing burdens, draw- a warm room, it will sour in a few days, ing loads, and carrying his master; but when it should not be used, but new made

To STAIN WOOD A DARK MAHOGANY he is drawing to pieces, or throws his COLOR.—Boil half a pound of madder and two ounces of logwood chips in a gallon of water, and brush over twice while hot; when dry, go over the whole properly conducted by trenches, it renders with pearlash solution, two drachms to the Wool A SURE THING .- An Illinoisan,

who doubtless contrasts the profits from his corn and wheat fields with the wool his, sheep produce, says: "Wool is a sure thing every year, and brings cashperhaps not much, but will keep years per hundred, 50 cts. per dozen, 5 cts. ea should be read by every minister in the land. and years and not spoil if you can afford rong, the more sail she carries, the furstrikes that wheat harvests will always have. The work is done when we have pleasant weather and there is no absolute pressure. Sheep will increase the fertility of the land, clear out weeds, briars, dock-everything. Wheat harvest may find you in the shade."

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"Richard," she said, "I have suffered water. In a few minutes scrape it all out with a stick, and rinse it out with water. It is then ready for your dishwater. It is then ready for your dishwater and cloth without additional soap.

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#### Selections.

THE NEW EARTH.

W. H. CLARK.

When the fires of the judgment, all dross have con-When the saints have been welcomed, and sinners

been doom'd. When the heavens together like parchment have roll'd,

And the ages eternal begun to unfold-Then the earth from its ashes, renewed shall arise, Transcendant in glory, scarcely less than the skies; And purged from defilement, from sorrow and pain,

From mountains whose summits, all uncover'd by

Vast prospects of beauty, the beholder afford, While nature rejoices in the smile of her Lord. Then the kingdom of Christ, over all shall prevail And no foes shall be there, who its peace would

Since sin is not found, warring and strife are unknown, And righteousness reigneth, with truth on her

No thorns and no briars, the new soil shall infest, For the earth and its products, alike shall be blest;

Upspringing spontaneous, shall its fruitage be And the years as they pass, with abundance be

And then oft shall be seen, what to Jacob was

When reposing at night, on his pillow of stone; The angels descending, and returning again, In intercourse sweet, with the children of men.

Thus the earth and the heavens, together shall And the dwellers in each, on each other attend;

And the song of all lips, both below and above, Shall be "Glory to God" for his wonderful love. -Methodist Home Journal.

BISHOP BICKERSTETH UPON THE SECOND ADVENT.

[Outline of a Sermon delivered by the Bishop of Ripon, Dr. BICKERSTETH, in Doncaster Parish Church, November, 1873, to a congregation of 2000 persons.]

out of Seir, Watchman, what of the night? Watchman, what of the night? The Watchman watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye: return, come."—

Isaiah 21: 11, 12.

Redeemer? Yes, "the morning cometh." The promise will be fulfilled. Wait, for it will surely come. "Surely, I come quickly."

There is some degree of obscurity in essential that the Redeemer should re-Lord's messenger, "Watchman, what of "Watchman, what of this tribulation, en spoken? We see no sign, no appearnight?" Or it may have been asked in a spirit of honest enquiry, by one desiring to know whether the predicted tribwhatever was the mind of the enquirer, the answer of the prophet is the samecountries, or peoples in Scripture that were notorious for their wickedness or age are actively opposed to God and the truth. For example, the names of Assyria, Babylon, Egypt, and Edom were tries, the inhabitants of which were opposed to the Children of Israel and were | tention. the enemies of God's chosen people. Hence it follows that the judgments which overtook these literal kingdoms lem, the apostles asked him what should may be regarded as symbolical of the be the sign of his coming, and of the judgments which will overtake the unbelieving and impenitent in the present | One of our Lord's replies was, "that the age. That being so, the language of the gospel of the kingdom shall be preached text may be accomodated to the case as in all the world for a witness unto all it now stands between God and His nations, and then shall the end come." Church on the one hand, and the unbe- Our Lord did not say that the gospel lieving world on the other. Taking this must first everywhere prevail, so as to as the interpretation of the text, let us cover the whole earth with a knowledge consider the truth it unfolds and the les- of the Lord, but only that the gospel sons it suggests.

The purport, or, in prophetic language, the burden of Dumah was the message to the earth which has been delivered and heralded down from the earliest. times. Again and again has it been reiterated; even our blessed Lord Himself, | deemer's cause. For a long time previthough the messenger of mercy, declared ously the church was culpably indifferthe wrath which must overtake those re- ent to the great duty of striving to evanjecting the offer of the gospel. In the gelize the world, but with the commencemeantime, however, the question is ask- ment of the present century she seems ed, "Watchman, what of the night?", to have awoke from her slumbers, and There are many who affect altogether to marvellously put forth, and more mardisbelieve the warnings of coming tribu- vellously succeeded in her efforts to lation. They ask "What of the night? - preach the gospel throughout the globe. what of this tribulation so often spoken There is hardly a kingdom on the earth of, these coming judgments by which where the message of the everlasting you so often try to persuade men?" We gospel has not been proclaimed, and see, as yet, no indication of the approach- there is hardly a language on the face of ing consummation. The sun still shines the globe into which the word of God in the heavens; the moon and stars still has not been translated. Through the cross the vault of the mighty sky; where labors of one society alone—the British is the sign then of this coming tribula- and Foreign Bible Society-the Word of tion? Where is the evidence that these God has been translated into nearly two from death unto life." "God so loved the he presence of the King. - Spurgeon.

glory. The coming of the once crucified | witness "? Matt. 24: 14. Saviour, now the glorified Emanuel. The fied, and slain by ungodly men. He will

His majesty over a regenerated world.

"The morning cometh," but the scoffer replies, "Where are the signs of his coming? All things continue as they ere from the foundation of the world." And no sea shall be there; but broad rivers that But do all things continue as they were? Does not science itself-the chosen vantage ground from which the unbeliever hurls his fiery darts against Christianity -does not science teach that changes have occurred, and are, up to this very day, in progress which refute the idea that all things continue as they were at the creation of the world. As by the word of the Lord, the old earth perished by the overflowing of the waters-and no one dare dispute that one world had perished by the deluge,—so by the same word is the present earth now kept in store, reserved unto the fire and the judgment of the great day. "Watchman, what of the night?" may, however, be asked, not only by the scoffer and the sceptic, but by the true believer in Christ. It is now the world's long night. The personal presence of Him who is the light of man, and the Sun of Righteousness, is withdrawn. The ark of the church is tossed to and fro by the storms of the sea. The waves of infidelity and of heresy dash against her sides in all their fury. As yet we cannot hear the sound of Christ's chariot wheels. Is the Lord slack concerning his promise? Will you heavens ever open and disclose the Son of Man returning in his glory; the Messiah, who once came as the world's great

this passage, which attracts curiosity to turn in his glory. In many prophecies ascertain its true meaning. The literal | the sufferings and the triumphs of the was the same country as that of the sufferings have been literally fulfilled, is cipal towns of the land of Dumah. One | be accomplished also? And the anxious of the inhabitants of Seir is represented inquirer naturally asks of the watchman, as asking of the watchman, who is the "Is the night far spent? Is the day soon about to dawn? Is there any streak the night?" The question may have of light in the sky which indicates that been asked in a tone of derision, and in the day is about to break, and that the a spirit of unbelief, as if to enquire- Sun of Righteousness shall be revealed in his majesty?" The word of God this judgment, of which you have so oft- states that it will break on the world suddenly, as a thief in the night. When ance; tell us, watchman, what of the all things are going on in their accustomed order; when men are pursuing their accustomed avocations, the senator occupied with legislation, the merchant ulation or judgment was nigh. But busy in commerce, and the tradesman engaged in the affairs of trade; then suddenly the sound will be heard of the "The morning cometh and also the night; Archangel's trump, and the Son of Man if ye will enquire, enquire ye : return, will appear in the heavens, and Jesus come." Now, the literal kiugdoms or will return in his glory. There are signs given by our blessed Lord himself, from the appearance of which his believing hostility to the Lord's chosen people of people may gather when the end is near. Israel were typical of those who in every And surely these signs would not have been given if it were not intended that we should carefully mark and look for their occurrence. It is our duty to study all names of literal kingdoms or coun- these signs; so let us look at some of them to which our Lord has pointed at-1. When our Lord was speaking of

There are prophecies which render it

the destruction of the temple of Jerusaend of the present age or dispensation. shall be everywhere preached for a witness. And how does it stand with respect to this at the present day? No period since the time of the apostles has been more remarkable than the present century for the extension of the Re-

world. Here is the reply, "The morn- is not this something like hastening the Son, that whosever believeth on him ing cometh." What is the morning? | fulfillment of this sign, "that the gospel should not perish, but have everlasting The advent of the Son of man in His shall be preached in all the world for a life;" and "him that cometh unto me."

coming of the same Jesus, who once : are told that many shall run to and fro, our Times. trod this earth, who was rejected, cruci-; and knowledge shall be increased at the time of the end. Is not one of the characteristics of the present age a remarkaappear in His glory, and will reign in ble facility for running to and fro, as evidenced by the extraordinary powers

fro. We have girdled the earth with ing! our iron highways, and if there is one It is possible, it is a fact, that he does shall be increased: and is not this also a customs of the world. characteristic of our own time? What Again, Satan is in men. The devil cumference of the earth, taught men to to his will. paint with the sunbeam, and to use the | Christ is in believers. 1. He is with lightning of heaven as the means of them-"Lo, I am with you always." conveying messages with the speed of "If a man love me, he will keep my say thought. Surely the characteristics of ings; and my Father will love him the present age are running to and fro and we will come unto him and make and an increase of knowledge.—Daniel our abode with him."

end is predicted, in Daniel 12: 1, to be hortation is, "Be filled with the Spirit." ing on the earth." And what is passing flight." at the present day? Public commotion 4. Christ in believers enables them Some men say that we are on the eve of partake of his holiness. interpretation appears to be this: Dumah | Messiah are linked together, and as the | a great crisis; that we are approaching "Christ in you the hope of glory." some great consummation; and Scripture This brings us to the grand results of an Edomites, and Seir was one of the prin- it not necessary that the triumphs should informs us that this great consummation indwelling Christ—the hope of future is the coming of Christ in his triumph promised good. Hope, unfailing hope

> ed to a mistake and misapprehension. Spirit in our hearts. The Thessalonians thought that Christ ly the remarkable development of the papal apostacy is a very noticeable sign of the times, for it might be concluded that it had been greatly developed when they found the head of the Roman Catholic church arrogantly assuming to in the long future. himself one of the inherent qualities of Jehovah, and blasphemously laying hold of the attribute of Infallibility. It seemed almost the culmination of the mystery of iniquity, which the apostle declared must come to an end before the Son of Man should return in his glory. and soon the DAY WILL COME WHEN THE SON OF MAN SHALL RE-APPEAR.—"Behold hear you when you spoke the last tender

courage. "The morning cometh," and That self-same body! Was it not the

judgments will overtake a slumbering | hundred different spoken dialects; and | world that he gave his only begotten saith the Saviour, "I will in no wise cast 2. Again, in the book of Daniel we out." (John 3: 16; 6: 37.)-Signs of

### AN INDWELLING SAVIOUR.

BY JOSEPH FULLONTON.

Christ in you the hope of glory.-Col. 1: 27. Does, indeed, Christ dwell with men for locomotion? Probably it would be and in them? It is a glorious subjecttrue to say that even in this empire, in an indwelling Saviour, strengthening, twenty four hours millions run to and comforting, cheering, blessing, and sav-

marvel more than another, it is the way thus dwell. Observe, first, the world is in which multitudes from the very ends in the hearts of some; the heart is full of the earth are availing themselves of of the love of it. Multitudes live, walk, this rapid locomotion. Then, knowledge do business in the spirit, maxims and

prodigious strides have been made in the entered into Judas. Mary Magdalene march of science! Nature seems to was possessed with seven devils; and have unfolded her secrets to the research one told Christ his name was Legion, for and diligence of those who have applied many devils had entered into him. So their energies to scientific knowledge. now, the wicked do wickedly; they sur-Science has pierced the planetary world, render to Satan; they give themselves has cast a measured line round the cir- up to his control; they are led captive

2. His Spirit is in them-" The Spiri 3. Another sign of the time of the of God dwelleth in you." And the ex

"a time of trouble such as never was 3. The power of Christ is in the hearts since there was a nation even to that of his people. That power strengthen same time": and, in Luke 21: 25, 26, and upholds. "I can do all thing 'distress of nations with perplexity, through Christ which strengtheneth me.' the sea and the waves roaring: men's By this power they do valiantly; they hearts failing them for fear, and for triumph over opposition. "One chase looking after those days which are com- a thousand, two put ten thousand to

and tumult, perplexity and distress, to partake of the divine nature. "I in men's hearts failing from fear-the over- you and you in me;" "As the branch throwing of dynasties, open rebellion cannot bear fruit except it abide in the against constituted authority, and an in vine, no more can ye, except ye abide in difference to all lawful governments. me." By this union the people of God

it is in life, and when "life's last embers The apostle Paul when writing his burn," hope is "an anchor to the soul, first epistle to the Thessalonian Chris- sure and steadfast." It is based on the tians, insisted at length (in every chap- oath and promise of God, the grace, ter) on the Lord's second coming. The blood, righteousness, and intercession of prominence thus given to this doctrine Christ; and the earnest of the Holy

The hope of glory. God has provided was then about to re-appear. To correct good: "Fullness of joy and pleasures this mistake, the apostle wrote his second forevermore "-mansions, crowns, harps, epistle, and in the second chapter he the presence of God, the Saviour, angels, gave a remarkable prophecy of the great all the good saved by the precious blood mystery of iniquity which had already of Christ-rest, light, love, joy, and begun, but which he declared must be peace, and all lasting on through the fully developed ere the Son of Man cycle of eternity—the absence of evil. would return in his glory. Consequent- no sickness, pain, night, tears, nor death.

"Oh, what a glorious hope is ours, While here on earth we stay!"

Who would not have Christ? "He that hath him hath life;" complete triumph, salvation, and glory are for them

"There shall we see and hear and know, All we desired or wished below; And every power find sweet employ In that eternal world of j.y." Baptist Union.

## "THY DEAD MEN SHALL LIVE."

That body of the dear child of God In the meantime God was accomplishing to which you bade farewell some years the number of his elect from distant ago shall rise. Those eyes that you parts, and from many parishes in our closed-those very eyes-shall see the own dear land they are being gathered, King in his beauty, in the land that is very far off. Those ears that could not the morning cometh." The numbers word-those ears shall hear the eternal who have thus been awakened in recent melodies. That heart that grew stonemission services, might be taken as an cold and still, when death laid his cold indication of the gathering together of hand upon the bosom, shall beat again God's elect, which was to be the harbin- with newness of life, and leap with joy ger of the return of the Saviour in his amidst the festivities of the home-bringing, when Christ the Bridegroom shall Let the anxious believer therefore take be married to his church, the bride the One "whom not having seen, we love" temple of the Holy Ghost? Was it not will ere long return in his majesty. redeemed with blood? Surely it shall When Christ, who is our life, shall ap- rise at the trump of the archangel and pear, then shall we also appear with him at the voice of God! Be thou sure of in glory." But the night also cometh. this; be thou sure of it-sure for thy Ah! what of the night? the dark, black friend and sure for thyself. And fear and horrible night. Listen to the mes- not death. What is it? The grave is sage that sounds in your ears, "If ye but a bath wherein our body buries itwill enquire, enquire ye: return, come." self in spices to make it sweet and fresh Enquire of the Book which says, "Come for the embrace of the glorious King in now, and let us reason together, saith the immortality. It is but the wardrobe Lord, though your sins be as scarlet, where we lay aside the garment for a they shall be as white as snow; though while. It shall come forth cleansed and they be red like crimson, they shall be as purified, with many a golden spangle on wool." "As I live, saith the Lord God, I it which was not there before. It was a have no pleasure in the death of the work-day dress when we put it off; it wicked." "The blood of Jesus Christ will be a Sabbath robe when we put it cleanseth from all sin. "" He that heareth on, and it will be fit for Sabbath wear. my word and believeth on him that sent We may even long for evening to unme hath everlasting life, and shall not dress, if there is to be such a waking come into condemnation, but is passed and such a putting on of garments in

## LD, FEBRUARY 4, 1874.

ealing of the world."

DEAD AT THE CHURCH DOOR.

The following item appeared among the legrams in a daily paper recently:-PATERSON, N. J., Jan. 18. This morn-Edward Miller, aged 33 years, was loor of the Market Street Methodist Jesus Christ. piscopal Church.

whose tombstones at last might be truth- "religious worker" who knew no failure. fully engraven the words-Found dead at the Church door. They number thouands. They are found everywhere—in country and city, at home and abroad. be carnally minded is death, but to be love and good works :spiritually minded is life and peace" Whole am't due Eld. G. W. Burnham (Rom. 8: 6); "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; Since rec'd:

Whole all the delict of Frank and the to Dec. 9, 1873, Rec'd at the office to meet deficiency, as reported last week, \$53.50 but the wrath of God abideth on him" (John 3: 36). Reader, should you finish your earthly

career to-day, would such an inscription as the above be suited to your case? Are you still "alienated from the life of esisted all, and when his days were end- through us.

## AN IMPOSTOR-BEWARE OF HIM.

Bro. James Faxon of Salem, Mass., vrites under date of Jan. 27th :-

"There is an impostor going around, and was this way a short time since. He bottom of the engraving: swindled me out of quite a sum of montent in these last days."

We have heard of several instances in ly. Amen." this city and elsewhere of persons being deceived and losing in a similar way, doubtless by the same person. At one time the deceiver claims to be a nephew so well known to travelers, comes to us of Bro. Prior, at another a relative of looking better and more valuable every Elder Haskell, and so on, as may best way than it has heretofore. Messrs. suit his purpose. We see from the Cri- Rand, Avery and Co., 117 Franklin St. sis that he or some one like him, has late. Boston, having obtained an interest in ly turned up in the west, claiming to be it, the January number, issued by the man deceive you."

Among a gang of burglars who had and 52 weekly supplements. been operating in Syracuse for some time and accumulated a large amount of misand religious worker.—Boston Journal.

Very likely—but what does it prove? that every "religious worker" is a deand delusion? Not a bit of it; a man may have a large wart on his hand and vet not be all warts; a few wormy ap- Price \$1.25 a year. ples on a tree do not prove all the fruit worthless; Judas betrayed his Master for money, and Peter denied him in the dark hour of temptation, yet all the apostles were not a pack of scoundrels; at the time of the Reformation, but who supposes the Reformers were all fools? The fact that we have taken some bad bills and counterfeit fractional currency may make us more careful, but it never friends, but not before.

y of a divine cure. Let us not be too tianity by the life and teaching, death corruption on the part of the leaders of erupulous as to the appearance of the and resurrection of its Founder, and not the Government. essel in which we administer the medi- by the monstrosities we find attached to Truly, we live in an age of deception, Oh the folly of men in refusing to learn ne, if we are satisfied that it is for the his name. If men "steal the livery of crime and misrule; also at a time when en to the counsel of infinite wisdon and heaven to serve the devil in," we know "divers and strange doctrines" are proit was foreseen and foretold that they mulgated in the world; yet we feel would do so. Read Matt. 24: 5, 11-13; thankful to the Giver of all our mer-2 Thess. 2: 3-12; 1 Tim. 4: 1-3; 2 cies, that, in the midst of these trials Tim. 3: 1-5, and see if it be not so. Our and commotions we have peace, plenty faith therefore grows stronger instead of and protection, in all our borders. weaker by such developments of evil in I long to see you and Sister O. again and frozen to death sitting against the connection with the professed church of in the flesh, to recount the pleasant washed us from our sins in his count

We know nothing of the men nor of some occasion to the enemies of the Lord to meet you with all the loved ones gone the circumstances beyond what is here to blaspheme the worthy name by which before, in the Better Home which is faith under the earlier labors of Eld. J. ecorded. At best the case is a sad one, we are called; and yet no good excuse prepared for the faithful. and very suggestive. The deceased may -no valid reason, is given for any one ave had friends to mourn his untimely not being a Christian. "What is that death, and who have taken up the body to thee? follow thou Me," is really what and buried it, or he may have been cared Jesus is saying to every one of us. To for by strangers—we know not. We Him we are to look, and his example is eave him, to think of a class who are perfect. He "did no sin, neither was dead in trespasses and sins" and on guile found in his mouth." He was a

#### PINANCIAL MISSION REPORT.

In compliance with the decision of the They have an existance, but not true life; Board at its last meeting we make this for "she that liveth in pleasure is dead weekly statement of account, that the while she liveth" (1 Tim. 5: 6); "to friends of the Mission may be incited to

Anonymous, Mrs. C. A. Wheelock, Chester,

## LITERARY NOTICES.

Robert Carter and Brothers of New

Christ tasted death, kind friends prayed, the third volume of Ryle's Notes on it was parched, and the waiter put some the gospel was preached, the Bible was John, thus concluding his Notes on the of this in his mouth instead of the water ead, the Sabbath came, the church was Gospels. Those who have the other vol- promised. He swallowed it,—but never rected, and with him for years the Spir- umes will want this one. Price \$1.50. while life lasts shall I forget the look of t strove and conscience pleaded; but he Any of the above works can be ordered reproof he gave her. And then calling ed he was found at the church door, dead "BIBLE BAPTISM" is the name of a ter to tell me the truth? The TRUTH is

mocked: for whatsoever a man soweth, the ordinance of baptism by immersion, the truth." that shall he also reap." If privileges As the church is on the farther side of exalt to heaven now, they sink to hell the stream there is apparently no way of nereafter unless improved. "O that getting into it except by going through men were wise, that they understood the water-thus making "baptism the his, that they would consider their lat- door into the church." On the margin relating to baptism. It is, on the whole,

ey, saying he was the son of Bro. Prior of Trenton, N. J., was studying to be a this precious ordinance as a memento of ninister with Elder Osler, and that he that event which brought life and im-I hope our brethren and sisters will in-vestigate before giving to strangers, as wickedness abounds to an alarming ex- come to live and reign with his people forever and ever. Even so, come quick-

Snow's Pathfinder Railway Guide. beside the official railroad time-tables. JUDGE OF CHRISTIANITY BY CHRIST. business men generally. Terms \$5.00 per annum, covering 12 monthly editions,

The Cottage Hearth is a 28 page cellaneous and valuable property, and monthly "journal of home arts and who were captured on Tuesday last, was aids, home life and leisure," just started one Hovey, a prominent Sunday school in this city. It is "the only Ladies' paper" (except the Woman's Journal) published in Boston. With the first number we are much pleased. It bids ceiver, and that Christianity is priestcraft fair to have less nonsense than many papers we have seen. Milliken and Gould, 21 Bromfield St., are the publishers.

## Correspondence.

"Then they that feared the Lord spake often one and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

## NOTE PROM DR. GOULD.

leads us to pronounce the national bank- and constant reader of the Herald for the danger, and the only way of escape, men hungry souls have to go away unsatisfied, ing system a humbug and decline taking last seventeen years. I like it better than resort to vain subterfuges rather than at and retire to Him alone "who seeth in any more bills, (and if any of our sub- ever. Its columns have been filled with once yield to the claims and requirements secret," and who does feed and nourish scribers are refraining from paying what moral and religious instruction, which no of the gospel and submit to Christ. Here, the fainting soul. Christianity and the they owe us under the impression that we doubt has edified, encouraged, cheered as elsewhere, the imperfections of the world seem so mixed up that it is only have lost all confidence in the banks, we and instructed its readers. Dr. Duff's Ad-professed people of God are held up as a now and then that we find signs of life beg to assure them that it is otherwise). dress on the Eastern world was exceeding- shield and defence, behind which the in the spirit; but when we can break When a hornet's nest breaks down a ly interesting. I used to be very much guilty conscience takes refuge, and the through and give utterance to the consecherry tree, and a hawk seated on a gi- pleased with the articles of the "Pedes- Spirit and word of God are by them suc- crated life and testimony for Christ, in gantic rock crushes it, then we may con- trian Missionary," and hope he may be cessfully resisted. As if the failings of him "that was, and is, and is to come," clude that Christianity will go down induced to take up his pen again and the Christian, over which he grieves with how good it is, and how it causes the

Such a case as that recorded above, times in our Dominion soon. There has life of impenitence and sin. When God and others more or less similar all over been a dissolution of the House of Com- shall deal with them they will find no so as not to meet him as strangers when the land, produce sadness of heart but mons, which necessitates a general elec- safety in their own self-chosen coverts, he comes to reign, prays the heart of not lack of confidence in the Christian tion in the Provinces. The cause of but despising God's remedy for sin and your sister,

memories of by-gone times; but if not blood," will be the song of the redeem d. The course pursued by many gives permitted so to do, I hope through grace

O may our more harmonious tongue, In worlds unknown pursue the song, And in those brighter courts adore, When days and years revolve no more.'

I had the pleasure of forming an acquaintance, a short time ago, with Dr. Lake and brethren Marks and Ebersole. I believe they are doing good work in the Redeemer's cause in Canada. With love to the brotherhood scattered abroad, I remain yours in the bonds of peace. CARMEN M. GOULD.

Castleton, Ontario, Jan. 12th.

#### THE TRUTH IS WHAT IVE BEEN AFTER."

[The following anecdote of WILLIAM [The following anecdote of WILLIAM ald from the writings of J. A. Wood MILLER, of Low Hampton, N. Y., the and Adam Clarke, LL. D., by well known lecturer on prophecy, who died Dec. 20, 1849, has never before been published.—ED.]

A short time before the death of this venerable servant of God, I called at his and 'cleanse ourselves from all filthiness home to inquire after his health. Found two or three friends with him, but as he body is a 'temple of the Holy Ghost. was a heavy man, and almost entirely and he has no right to pollute it with God" (Eph. 4: 18), or are you "quick- York announce that they have recently helpless, I was invited to tarry and assist anything filthy or poisonous. ened together with Christ"?-Eph. 2: issued a new edition, in new form, of in turning him occasionally in bed during 1-5. Can you say with the apostle, "We Henry's Commentary—an 8vo., in nine the night. He lay in a kind of half know that we have passed from death volumes, cloth \$27.00. The old quarto slumber for an hour or more, during the unto life, because we love the brethren"? edition, in five volumes, sheep, can also latter part of which time his breathing or, are you "abiding in death," "having be obtained for \$25.00. We were al- became hard and his throat dry and no hope, and without God in the world"? most "brought up" on Henry's Com- husky. One of the attendants stepping -1 John 3: 14, 15. If still estranged mentary and the Bible Dictionary of to the bed said: "Father M., will you from God and holiness, for you Christ John Brown of Haddington, Scotland, have a drink of water?" He signified ashas died in vain; and can you imagine and have every reason to speak well of sent, and partially raised himself up to anything more terrible than to have God Henry's practical, suggestive, evangelical receive it. Now a wash had been preand angels say of you at last: For him expositions. They have also published pared to moisten his throat with, when her by name, he exclaimed, "Isn't it betin trespasses and sins! How sad to be steel engraving (12 by 15 inches in size), what I've been after. It's better to tell almost saved, yet quite lost; to be "not published by Gould and Lincoln of this me the truth." And as he sunk away infar from the kingdom of God," and yet city. Though it has been before the to another stupor, a time-serving man to never enter it! Many will be in just public about thirty years, it will be as who was standing by and heard the rethis condition. Shall you be among new to many as it was to us. It repre- mark, shook his head, and added with emthem? "Be not deceived; God is not sents a church and the administration of phasis, "I do believe it's better to tell

Bristol, Vt., Jan. 18, 1874.

## A VISIT TO STERLING, PA.

On the way thither I spent two nights in Harrisburg with Bro. Swartz and the friends there. Found him engaged in of interest in the blessed cause, but from special services of several weeks' contin- numerous other engagements that I have a pleasant and expressive picture; and uance, and a good, healthy interest mancommunion," we can heartily endorse but fair, and attentive to the word inclined to use their pens who have before itest. The congregations were not large I am glad, however, that some have felt the closing, expository sentence at the preached. This little church has multi- been silent. I think if many of the plied itself seven times in one year. At dear ones who feel an interest in the "Those who regard the word of the the time of the dedication of their house weekly visits of the Herald would try eir standard, will hail last January, it consisted of only six what they could do to make interesting members-now it numbers forty-two. the correspondents' department we should belonged to the church in Providence. mortality to light. Nor shall it cease to The doctrine of the Lord's coming near have lively and edifying communications at hand is by no means becoming popu- quite often. May God help us all, and lar in this city, yet as it is plainly and stir up our minds so that we shall "stir faithfully presented, individuals hear, up each other by way of remembrance." become interested and cast in their lot The price is 40 cents—with a discount with this people. And this is as it should those who through faith and patience inof course where quantities are ordered. be. Many heartily in faith with us, re- herit the promises." Oh, what is earth fuse to associate in church relation, we think, to their injury and the detriment love of God in the soul, and the comof the cause. I do not refer to members of other churches. Here also we met touches the springs of my life like it. brethren Heagy and Brand. Bro. J. A. Heagy has recently disengaged himself nephew of Elder Hiram Munger. new proprietors, embraces several new ably restored voice, is now prepared to think I never felt more that I was "a Whoever he is, he seems to be well ac- features. A good railroad map of New enter anew upon the work of the gospel. quainted with all classes of Adventists. England, a map of New York city, a Any wishing his labors can address him Beware of him. "Take heed that no postal and telegraph directory, &c., &c., at New Kingston, Cumb. Co., Pa. A true voke-fellow, he needs no words of earth, but my thought in reference to render it of great value to travelers and commendation from us. We also made others was, Oh! "how are the mighty falla short visit to Cumberland Valley, and found the cause prospering under the dim!" Grief mingled in my spirit over have been made since he took charge there turned to Ezekiel 9: 4, "Go through monthly "journal of home arts and in April last, and the blessing of God seems to attend his labors with them. Here we visited the grave of our depart- and that cry for all the abominations ed daughter, and were comforted in the that are done in the midst thereof." hope of the return of Him who is the As I saw the accumulation of pride,

Bro. M. H. Moyer resides here and preaches for the church every other Sabbath. and I thought it joined with some of the his labors have enjoyed prosperity from and crying," for all the abominations the Lord. The meetings were well attend- done in the midst of the land-Yes, in ed, and respectful attention was given the midst of the Zion we love! Oh how to another; and the Lord hearkened and heard it, to the word preached, yet we did not see many professed worshipers of the true such immediate results as we desired. God there are who do not know their fession of their condition and renewed their relation to God!-heathen in the their vows of fealty to Christ. How stub- land of Bibles and ministers and flourborn and perverse is the unsubdued will ishing churches. Christ's name is held Dear Bro.:-I have been a subscriber of man! Though convinced of guilt, up but with so little power that really with the failure of some of its professed contribute for the columns of the Herald. deep self-abasement, could by them at will heart of the saints to rejoice amidst the We are expecting to have stirring be transmuted into justification of their gloom! system. We form our opinion of Chris. these elections at this time, is bribery and the divine goodness therein displayed, Sheepscott Bridge, Me., Jan. 22, 1874.

resurrection and the life.

they will take it at his "hand to lie " n in sorrow" and suffer his wrath forever. love and to follow Christ.

'Why was I made to hear thy voice
And enter while there's room,
While thousands make the wretched elected and rather starve than come?"

The solution of this is to be found not in ourself but in the love, the sovereign love of God. "Unto Him that loved us, and

Here we made the acquaintance of Bro. Woodworth, who came into the D. Boyer. He has recently returned from the West, where he has resided for nearly seventeen years. We find him firm in the faith of soon seeing Jesus, a diligent student of the Word of God, and an earnest worker in the cause of the Master. We need many such in all our churches. The visit afforded us much enjoyment, and we trust in the day of Christ some fruit unto eternal life will be found as the result.

M. L. JACKSON. Morrisville, Pa., Jan. 22, 1874.

OBJECTIONS TO THE HABIT OF CHEW-ING AND SMOKING TOBACCO. The following is selected for the Har

A LOVER OF PURITY. "1. We are divinely commanded to 'de ny ourselves,' to 'keep the body under.' to 'abstain from all appearance of evil,' of the flesh and spirit.' The Christian's

"2. It is an unseemly, uncleanly, unnatural, unnecessary, unhealthy, offensive, and unpleasant habit. How would the Holy Jesus, or the apostle Paul, or the sainted Fletcher have appeared with a tobacco box in his pocket or a cigar in his mouth? The general voice of the the deeply pious has ever been against it as a filthy, low, degrading, wicked practice. Says the Wesleyan General Conference :- 'We are convinced that the gospel of Jesus Christ has not been permitted to exert the full measure of its purifying and ennobling influences on the professor of religion while he continues the common use of this filthy and poisonous narcotic.'

" 3. Says Dr. A. Clarke: 'Every medical man knows well that the saliva which is so coipously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting food. The loss of health and time, and money squandered away by this sinful practice is a serious evil. 'He that overcometh shall inherit all things.""

## LETTER FROM SISTER HARLEY.

Dear Bro. Orrock:- It is not for lack -that we be not slack, "but followers of with all its charms compared with the munion of saints! I can say nothing

I have recently been visiting friends and loved ones in Connecticut and Masfrom secular pursuits, and, with measur- sachusetts, and as I moved around I pilgrim and a stranger." I met with some lively souls, whose meat and joy seemed to be to do the will of God on en!" and "how is the fine gold become care of Bro. Brand. Several additions the desolations of Zion. My mind was the midst of the city, and set a mark upon the foreheads of the men that sigh, fashion, extravagance and wealth-to-Reached Sterling on Friday the 9th, gether with the surfeiting, luxury, pleasand remained until Monday the 19th. ure-seeking, and outside show-my heart sickened and turned away with disgust, They are well united in him, and under humble ones who are indeed "sighing Several wanderers from God made con- right hand from their left in regard to

> May we be found gathering with Christ, JULIA H. HARLEY.

raging fever that is consuming the soul.

They are harrassed with distracting care;

they are perplexed with difficulties; they

are pinched by poverty; they are embar-

rassed with debts; their bodies are over-

worked; their minds are overtaxed;

they are tortured with doubts, fears, or

anxieties; they are stung by the treason

of false friendships; companions are un-

the sinfulness and suffering, the hopes

and the fears, the yearnings and longings,

the hungerings and thirstings, the bur-

dens and anxieties are nearly the same

in all the world. No man preaches in

any part of the land, in any day of the

year, but to such a congregation. It is

The discovery of pictures graven in

Methodist Advocate

### Business Department.

#### APPOINTMENTS.

L. OSLER will preach, the Lord willing, at Franklin, Mass., Wednesday, Thurs-

The Lord willing, I will preach in Lawrence, Sunday Feb. 8, and Eld. J. M. Orrock will preach in the Hudson street chapel, Boston, the same day, at 3 C. CUNNINGHAM.

## SISOUOI CIRCUIT

the official board are earnestly requested JOHN GILBRETH, Sec'y.

WILLIAM PLIMLEY.—Please tell us where you have formerly received the

MRS. ANN E. BROWN.—Are you Mrs. John S. Brown, of Portsmouth, Rhode Island? If not please give us the name

J. GILBRETH.—The money was re-

REV.J. O. BEARDSLEE.—Have changed the address and mark you free to June 1, 1874, at which timt let us hear from

## LETTERS RECEIVED.

John H. Clark; Dr. G. O. Somers 4.25; E. Rogers 2.00; James B. Whipple 2.00; Dr. G. H. Ball; John E. Chesshire

#### DONATIONS. TO THE A. M. ASSOCIATION.

M. L. Jackson,

Please acknowledge in the Herald that I have received from Wm. Marks, Toron-

HARRISBURG MISSION. James Craig, Sheboygan Falls,

BOOKS, TRACTS, &C., SENT During the week ending Wednesday, Feb. 4.

By mail.—Henry Mellus; Rev. W. E. Boyle ; Edmund Rowell ; W. H. Lloyd

## "PAITH OF ABRAHAM AND OF

CHRIST."

# "HILL'S SAINTS' INHERITANCE."

We have on hand nearly fifty copies of this valuable work. Every one of them should be sold immediately. Men and women ought to read them, and our office needs the money. They would

## THOSE "SUBSCRIPTION CARDS."

"Be just before you are generous,"

Those who are on the free list.

3. Ministers,-we send cards to very

been sent to them, let no offence be

General Intelligence.

RELIGIOUS SUMMARY.

PRAYER FOR A DEAD EMPEROR.—Several of the Paris churches were crowded at mass on the 10th ult., the anniversary of the death of the Emperor Napoleon. In the principal churches of Rome, at the request of Cardinal Bonaparte, 500 soul of the late Emperor.

THE ADVOCATES OF THE DISESTABLISH-MENT of the Anglican Church are zealously and uncompromisingly prosecuting their work. Mr. Spurgeon has issued an address counseling Nonconformists to vote for no one who will not support the policy of disestablishment. He asserts that the distinction of Whig and Tory is a matter of small concern in the presence of the urgent necessity for removing out of the way an institution which, in the name of the nation, is spreading over the land the pernicious errors of

A MOHAMMEDAN REVIVAL.—It is well known that Mohammedanism has been making great progress in India of late years, to the alarm of the Hindoos, and that instead of being a dying religion, it is undergoing a great and ominous revival. Recent information on the subject is as follows: A census of Bengal lately taken makes the population 67,000,000 instead of 40,000,000 as was estimated. In some districts there are 600 to the square mile. The number of Mohammedans is far in excess of popular estimates, which has counted them at about 15,000,000, while they are found the uncultured masses. to be 20, 664,000. Of all who call themselves Hindoos in faith, there are 42,-674,000. The Buddhists are 85,000 in number, and the Christians 93,000. Of the aboriginals, included in neither of these classes, there are 2,351,000. It is stated that the Mohammedans, with their armies of missionaries, their theory that all faithful races are equal before God, and their practice of raising any convert at once to full social equality, are becoming so numerous, that by 1900 they will be half the population, and ultimately will control the religious destiny of Bengal. Throughout many of the richest districts they are already nearly or quite one half of the population, and in some they exceed the Hindoos by 20 per cent., the most astounding instance of wholesale conversion in modern history.—Baptist Union.

A window decorated with biblical illus trations of the "seven ages of man is to be put in the new Episcopal church at Stratford-on-Avon, England. First, the infant, shown by " Moses in the bulrushes;" the boy, "Samuel presented to Eli;" the lover, "Rachel and Jacob at the well:" the warrior, "Joshua leading the hosts of Israel;" the judge, with scarcely the same appositeness, represents "Deborah judging Israel under the palm-tree;" the old man, "Abraham and the three angels;" and the very old man, "Isaac blessing Jacob."

A REMARKABLE EXCEPTION .- Rev. Mr. n of London is quite unlike mo members of his profession, and notably in this particular: His parish wished lately to build him a new meeting-house, making it a superb piece of architecture and locating it in a more desirable portion of the city. This the worthy pastor immediately vetoed, preferring to remain on the scene of his labors and triumphs, where enough of the same kind of work remains to be done. Since Mr. Spurgeon would honor almost any house or location, his determination is

the more commendable. IN SCOTLAND more persons enter the ministry than are needed there, while in Germany theological students are few and growing fewer. There is faith in Scotland and unbelief in Germany, and that makes the difference.

THE DEATH OF DR. LIVINGSTONE, the The four sides were sealed up, the intrepid African explorer, is again an- boards being so arranged that only his nounced. This time he is said to have died of dysentery, while traveling from Lake Bernbe to Unganyembe. One rereport gives Aug. 15 as the date of his death. There is some reason to doubt the correctness of the report. The gold, two were made of silver, and the Boston Journal of Jan. 27 gave an ex- remainder were brass. When the priest tended obituary notice of him, and now was thus shut in, his fellow-priests advises its readers to cut it out and throughout the city began a great beatpaste it in their scrap-books, "to refer ing of drums and ringing of bells, to to when he really does die," as they incite the people to succor their devoted have already published three such no- brother. As soon as all the locks were tices of him "and do not propose to devote any more space to that purpose."

SWEDENBORGIANISM has been of slow dently on the decline. According to a writer in the New Church Magazine, it is nearly 90 years since the doctrines of Swedenborg were first openly proclaimed in America, and now the avowed believers in them do not number over 4000 or 5000. The first society was organized 80 years ago, in Baltimore, and the regular attendants are less than 150. The society in Philadelphia is 50 years old and has 200 attendants—50 less than 46 years ago. The New York society is 57 years old, and all the attendance in New York and Brooklyn is less than 500.

An Innovation.—At a meeting of the Friends, held at Brooklyn, a short time since, the men and women sat together. This is the first innovation upon their custom of sitting apart in their

St. Bridget's Catholic Church in New York was fired in two places on the evening of Jan. 27th, but the flames were extinguished before much damage resulted. The pastor has been prominent in denouncing the recent Communist Workingmen's demonstrations, and this is an expression of the dissatisfaction of some of his hearers.

our smaller coins, is inscribed on the new rifying frost. Here, stooping down, one ceremony, wealth, pomp and splendor. silver dollar and quarter dollar pieces gathered a handful of glittering hoarissued by the United States mint, on frost, which, pure and beautiful, lay upon which some one remarks: "The ac- the earth, and gazing on it with someknowledgement that we needed Divine what of the gladdening spirit with which help was quite natural during the strug- the Israelites gathered the manna in the gle that produced rivers of blood and deserts of Arabia, exclaimed: 'O God, masses were said for the repose of the threatened to destroy the national life. we thank Thee for this blessing! Others It might be well to keep it on record; came and touched with reverential finfor there is no telling how soon the na- gers the pure, cold messenger of health, tion may again need help. Some never as if to satisfy themselves, like the halfcall on God except when on the verge of believing Thomas of old, that the savior

Dr. John Hall's New Church on fifty-fifth street, New York, will be the largest Presbyterian church in America, and probably the largest in the world. The cost will be about \$850,000.

#### NEWS ITEMS.

and a number received severe injuries, by once a handsome woman, with a tender a railway collision between Glasgow and babe at her breast, knelt down on the Edinburgh, Jan 27th.

Parepa Rosa, the renowned singer, died in London, Thursday, the 22nd ult., at the

reputation. Murders are unusually fre- thither, rejoicing in the fact that a phy- hymn beginningquent, and the police appear to do abso- sician had come, to whose nostrums the lutely nothing for the protection of soci- whole faculty must yield precedence as ety. People have been attacked, killed the only true panacea for the terrible and robbed in open day, and life is be- yellow fever. Windows and doors were coming wofully insecure. This state of thrown open, woolen and cotton garaffairs is attributed to the demoraliza- ments were exposed to the disinfecting tion caused by war upon the minds of agency of the rarified air, and every-

France 337, in Germany 191, in Spain asm was marked, if not as fervent and 168, in Austria 152, in England 150, in joyous." Russia 44, in Belgium 34, in Holland 22, in Switzerland 20, in Portugal 16, in Sweden 10, in Denmark 10, in Norway 8, in Egypt 3, and in Servia 1.

which, assuming the population to be 200,000,000, is seventy for each million. selves with the following on the In a little colony known as St. Lucia, the death rate from this cause was much greater than this, a correspondent of the sian church was received by the metro-London Times putting it at the neighbor- politan head of the Russian church, the hood of tenfold. The rate in 1869 was Holy Synod, bearing crosses and sacred twenty-two in a population of 31,000. A vessels of holy water. The Emperor conbounty of sixpence was offered that year ducted the bride and bridegroom to the for the heads of the reptiles, with the church, assuming his station, with the result of 12,000 heads being produced in Empress immediately behind. Around the space of five months, and the de the bridegroom stood Prince Arthur and crease of deaths in 1870 to sixteen, while the Grand Dukes. Wedding rings borne at the same time the population had in- on golden salvers were deposited on the creased about two per cent. In 1871 the altar temporarily by the Imperial Condeaths were decreased to nine, and in fessor, until placed on the fingers of the

The Governor of Arkansas offers revards for the apprehension of fifteen mur-

# A CHURCH PAIR IN CHINA.

Southern Presbyterian Church, describes

a church fair in China, as follows: "The object was to raise money to rebuild a temple belonging to the Tauist sect, just inside of one of the city gates -a temple which had been destroyed by the Taepings. With this view, a Tauist priest announced that he would stand for seven days and seven nights, without food or water, in a 'nail cage' set in the temple-grounds; or, at least-and this was the important part-he would stand until all the locks which shut him in were bought off. The nail cage is a sort of a narrow box, barely large enough to allow a man to stand erect, made of boards set on the inside with nails, so that the occupant, whichever way he turns, must come in contact with the nails. On the appointed day the wouldbe-considered devotee entered the cage. feet, which were shod in thick sandals, could be seen standing on the nails; then the sides were fastened together with a great number of small padlocks. Of these padlocks, one was made of forth from his cage. The sum realized right side of the altar. from this trick we understand was about five thousand dollars."

## THANKING GOD FOR THE PROST-

Memphis Appeal said of the coming of come with emotion, holding her hand- be guilty of. the frost to that ill-fated city :-

"While it was yet twilight, and ere couple came to salute her.

of the city had not risen, but descended from heaven, to save the people from the destroying angel of pestilence. Groups of men and women moved from place to place, to prove by cumulative evidence that it was indeed frost, and not some optical delusion; that the wished-for guest had not merely confined its visitations to one locality, but enjoyed the Sixteen persons were instantly killed freedom of the city. Here a pale-faced, cold ground to thank God that the frost had come! Poor stricken heart! She and her orphan boy were all that the pestilence had spared out of a once happy family. Strong men, bare-headed and where in the city, as well as in the vicin-There are in Italy 348 theatres, in ity of the infected region, the enthusi-

### MARRIAGE IN HIGH LIPE.

Prince Alfred Ernest Albert, second in Greece 4, in Turkey 4, in Roumania 3, son of Queen Victoria, was married on Friday, Jan. 23rd, at St. Petersburg, to Maria Alexandrovna, Grand Duchess of It has been stated in English papers that Russia, only daughter of Emperor Alexthe annual mortality in British India ander. For a description of dresses worn from the bites of snakes is about 14,000, ers to the daily papers, and content our-

#### MARRIAGE SERVICES.

The procession on reaching the Rusbride and bridegroom. The magnificent chapel was illuminated with wax candles. The floor was covered with a velvet crimson and gold carpet and the pillars and

altar with gold.

UNIQUE NUPTIAL CEREMONY. The Missionary, published by the unique. In the absence of music, chants and intoned prayers were given during the service. Crowns were held suspended over the heads of the royal pair, Prince Arthur holding the crown over the Duke of Edinburgh, and Grand Duke Sergius that over the bride. The imperial confessor then said: "Thou servant of God, Alfred Ernest Edward, art crowned for this handmaiden of God, Maria Alexandrovna, in the name of the Father, Son and Holy Ghost." Prince Arthur, becoming tired holding the heavy crown, was relieved. Then the Epistle to the Ephesians, fifth chapter and 20th to the 23d verses, was read. After the reading of the epistle was concluded, the Gospel of the marriage at Cana of Galilee was read. Then the crowns were removed and the marriage couple walked thrice around the raised dais, holding to the tip of the Confessor's robe with one hand and a candle in the other. At the conclusion of this ceremony the sacramental cup was brought forward, blessed and partaken of by the bridal pair, the Confessor presenting the cross, which both kissed. The Deacon gave an eloquent admonition on the marriage duties. Afterwards the chant was sung by the choir, "Glory to thee, Oh God!" concluding with the benediction. Thus ended the Greek service.

THE ANGLICAN SERVICE. The procession then slowly formed, bought off he could be released; and of proceeding to the Hall of Alexander for

Russian chorister lads in long crimson "Oct. 22, 1873. In Memphis to-day there are thur behind. The service being conclud-The above item, taken from a chrono- mony at the English chapel the Empress, kerchief to her eyes when the married

the late Prince Consort of England. Queen Victoria and her family remembered the day. The Queen, the Prince and Princess of Wales, the Duke of Edinburgh, Prince and Princess Louis of ungrateful; domestic happiness is embit-Hesse, Prince Arthur, Princess Beatrice and their respective suites, repaired at 11 friends are dying; health is failing; o'clock to the Royal Mausoleum at Frogmore, where are interred the remains of the late Prince Consort. The interior of the richly-decorated and beautiful building had been prepared for a religious service, chairs being placed for the Queen and royal family. The sarcophagus of the Prince, upon which is his recumbent effigy, was hung with wreaths of immortelles, placed there by members The choir of St. George's Chapel, Windsor, was present and sang a choral

A SCENE AT PROGMORE.

Sunday, the 14th of December, was

the twelfth anniversary of the death of

service, Dean Wellesley reading the lessons. Dean Stanley of Westminster The capital of Prussia is gaining a bad bare-armed, walked excitedly hither and Abbey, preached a short sermon. The

> Happy are the faithful dead, In the Lord who sweetly die; They from all their toils are freed, In God's keeping safely lie-

was sung, as well as the following spirit ed stanzas:

Wake, awake, for night is flying, The watchmen on the heights are crying, Awake, Jerusalem at last! Midnight hears the welcome voices. And at the thrilling cry rejoices: Come forth, ye virgins, night is past! The Bridegroom comes, awake, Your lamps with gladness take, Hallelujah! And for his marriage-feast prepare, For ye must go to meet him there. Zion hears the watchmen singing, And all her heart with joy is springing; She wakes, she rises from her gloom. For her Lord comes down all glorious, The strong in grace, in truth victorious,

Ah! come, thou blessed Lord, Oh! Jesus, Son of God, Hallelujah! We follow till the halls we see, Where Thou hast bid us sup with Thee On the day after this ceremony, the

Her star is risen, her light is come!

## Miscellaneous.

### DOMINUS EST.

'It is the Lord ;' I question not The grace that here appoints my lot; However strange or dark it seems. I know 'tis best, if so he deems. Still doth he often bar my way, Or lead me on, when I would stay; Remove the staff to which I trust.

And bring my cherished hopes to dust Some sweet fresh bud of promise, fair, He plucks, nor heeds my cry to spare; And oft within, I feel the dart That pierces through another's heart. He takes my strength and lays me low, And sees not fit the cause to show; Leaves me to darkness day by day.-Yet would I trust him, though he slay 'It is the Lord :' I would not choose

What joy to keep, what grief to lose; His love will make both good and ill His own bright purposes fulfill. The rod that seems impending doom, Shedding around me from above, Rare, fragrant tokens of his love So let him do as seemeth good, His will shall be my daily food;

My highest joy to taste his grace, While running here the heavenly race. Then when I reach those hills of light. Where hope and faith are turned to sight, Love, service, praise, in sweet accord. Shall tune my song-'It is the Lord.'

Christian Secretary.

### THEMES FOR THE PULPIT. Great care should be taken in selecting

there are many things stated in the Scrip-A man might preach all his life-time on ly done by others may again be accomthemes taken from the Bible, and discuss plished by similar methods pursued by them with great thoroughness and much | men in our time. course it became a work of great merit the Anglican service. Dean Stanley of from the cross, and therefore ill adapted near to Christ and full of spiritual life, to buy a lock. Crowds flocked to the Westminster Abbey officiated. The hall to the great work of awakening sinners his themes are near to Christ and full of growth in America, and now it is evi- temple grounds; and the sale of the was rather small. The walls were decorlocks was not slow. Who that had ated with battle pictures. Dean Stanley, must be not only Scriptural but appropri- One might almost tell a backslidden minmoney could refrain from giving help to who, during the Greek service, wore his ate to the condition of the people. It ister by the text he reads, before he deloose a soul from the pains of a visible Episcopal Doctor of Divinity hood and must touch some of their spiritual wants, velopes his sermon. Handling a warm purgatory? The brass locks sold at gown, now appeared at the altar wearing and point them to the true sources of re-subject is a very good way to get one's prices varying from five to twenty dol- his Episcopal surplice with a jeweled lief. It must hit the people where they own heart warmed up, even if it was not lars. The silver locks brought each five collar of the Order of Bath around his live, reach their vital necessities, and on fire before. It is much better to be hundred dollars; and at last, on the neck. He was assisted by two resident plant in their awakened consciences the fired up by direct and close contact with fifth day, the gold lock, which was, if English elergymen. The members of word of warning, of instruction, or of Christ, and not be dependent upon the the expression be allowable, the key of the English colony, including bankers encouragement. Every sermon should heart of the text and the context. There the position, was purchased for the and merchants, gathered at the left of by its text or treatment move the people should, however, always be inspiration round sum of one thousand Mexican the altar, while the leading members of in the right direction, either from sin to- and heart enough in a minister's subject. dollars; and the devoted man came the Russian nobility gathered on the ward righteousness, or to advanced at- so that he cannot handle it much without The Episcopal chants were sung by the view to accomplish this effect, the text himself. He will communicate the spark dresses. When the marriage procession chosen. What success would a physician congregation. A man that has no heat entered, the bride was between her fath- meet with who should select and deal in him, has but little light and no spiritual er and the bridegroom, with Prince Ar- out his medicines without any regard to life at all. A frigid man is not fit to 1200 person sick with yellow fever, that has already killed 1500 persons and made 2000 widows and orphans. Of a population of 55,000, only 10,000 are now left; 43,500 fled the city." the service being concluding the condition of his patients? He would preach—God never calls men of that kill far more than he would cure. It is doubtful whether he would cure any. The preacher who selects his subjects for which will not inspire a temporary entaries were present. During the cere- The preacher who selects his subjects for which will not inspire a temporary enlogical table in the Boston Journal of recent date, gives emphasis to what the tigued, sat down and seemed to be over-

travailing in pain together. The burden own soul; then by a proper self-posthe dappled east had yet opened the The magnificent St. Petersburg church of sin bears heavily on the guilty. Un- session and a well directed aim the heat

for such a suffering people the preacher is to select his theme, prepare his discourse, furnish the needful warning, instruction, encouragement, consolation. What shall it be? Something to trifle with their stern necessities, to offer them no relief-no hope, no encouragementa raging thirst? The pastor's business is to feed the peo ple with knowledge and understanding; nausoleum was visited by the domestics to preach to them good tidings of great f the royal household and by the royal joy; to dispel doubt and darkness; to tradesmen. At the end of the week the bind up the broken-hearted; to comfort Queen left Windsor for Osborne. - N. Y. all that mourn, to encourage the desponding, and point every captive soul to the means of a speedy deliverance. The preacher should know his people; should thoroughly understand their conditiontheir hearts and their soul sufferings. This knowledge should put him thorough ly in sympathy with the people of his charge. With such knowledge and sympathy his themes should be, will be, appropriate and vital. Metaphysical speculations, abstract reasonings, irrelevant doctrines, trifling and useless subjects will be passed over by him as a skillful mechanic will spurn a tool unsuited to the nature of his work. Only living themes, well adapted to the real and pressing wants of his people, themes that have Christ in them, that throb with life and palpitate with immortality, will suit the real ambassador of God who understands well his business and his people. and is bent on the great work of saving souls. The true minister of Christ, with Christ's spirit in him, is always such a man. Such were Paul and his fellowapostles. Such were Luther and his contemporary reformers. Such were Wesley, Whitefield, and their coadjutors. Their themes were like themselves, on fire. They aimed at the heart, as a good artillery man fires point-blank at the enemy. There was no random shooting in their practice, and like excellent marksmen they seldom failed to bring down the game. Paul preached and Felix trembled. Wesley and many like him preached and the people cried for mercy. It is a useful study to examine Wesley's subjects for discussion in the pulpit. All themes and texts, as well as his mode of pulpit themes should be eminently Scrip- handling and presenting them. It is a tural. But even that is not enough; for good thing to study any successful preacher's texts, sermons, habits of tures which are very remotely related to thought, methods of study, and style of the conversion and salvation of sinners. preaching. What has been so successful-

learning, and yet never be instrumental We have observed that as a general in saving a soul from sin or in building rule a preacher selects themes very much up one already saved in holiness, simply like himself. If he is lukewarm or cold, because the subjects were too remote his themes are dry and frigid. If he is tainments in the divine life. With a taking fire from it, and being fired by it or the theme should be always fitly and the heat, and often the shock to his the condition of his patients? He would preach—God never calls men of that the pulpit without any regard to the spir- thusiasm in his own soul. One part of is to transfer the inspiration of his theme The whole creation is groaning and to his own heart, and get its fire into his

Isaiah is here describing the state of a city on a sudden alarm. Mr. Hartley per. says, "It is customary in Turkey, on every alarm of fire, for all persons instantly to go to the top of the house, in few of these, but hope they will aid us order from that height to discover the what they can in getting subscribers. direction in which the fire has made its appearance. Very frequently the cry 'Fire!' startles the sleeping inhabitants our general rule may have more than we of a town from their slumbers, and gives intend. Those we employ to mail the a practical illustration of the scriptural cards know personally but few of our

stone upon the walls of temples, chapels and tombs in ancient Thebes affords a remarkable confirmation of the Bible narrative of the Israelites' arrival, bond- luding to this custom of proclaiming age and exodus from Egypt. from the housetop whatever was to be One scene illustrates the employment made known far and wide.

faithful; children are disobedient and of foreign captives in forced labors, estered or destroyed; their few remaining pecially "in mortar and brick" (Ex. 1 4.) Burnt bricks were not used in every heart has its burden of sorrow and Egypt until the time of the Romans, knows its own bitterness. Every body but crude bricks baked in the sun, with is hungering for something better than or without straw, were universally used he has. Even the purest Christian looks for public and private buildings. They up to the minister for a fresh supply of were cheap and in that dry climate duthe bread of life to satisfy a hunger that rable, those made 3000 years ago being will never be fully satiated this side or now as firm and fit for use as when made. heaven. Every time the preacher as-The picture, given by Canon Rawlinson cends the pulpit a congregation of such iu the Biblical Educator, taken from a persons is before him, only slightly varied Theban chapel walls, shows the foreignfrom Sabbath to Sabbath with more or less intensity of suffering from the burwater, moulding it with wooden forms, dens they bear or from the hunger and carrying the bricks, depositing them, thirst of their souls. It makes no differetc." All this is done under the eye of ence whether that congregation is in the the Egyptian taskmaster, who sits, rod cathedral or the log cabin; collected in hand, urging on the workers. An infrom the sparsely-settled country in the dication is given of the "tale" of bricks lone district school-house or gathered in required in one part of the scene, where the rural village, the large town or the bricks are arranged in rows and a laborer great city, the auditory is always made is evidently busy completing the rectanup of human beings having essentially gle which will contain 55 bricks when it the same characteristics, the same wants, is finished. the same necessities. The clothing, the

### styles, the fashions may greatly vary, but SCRIPTURE MANNERS AND CUSTOMS.

"Let him that is on the housetop not go down."—Mark 13: 15. "Peter went up upon the housetop to pray."

-Acts 10: 9.

"They went upon the housetop, and let him down through the tiling with his couch, into the midst before Jesus."—Luke 5: 19.

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."—Deut. 22: 8: The tops of the eastern houses are

always flat, and covered with plaster or terrace. The terraces or roofs are used for many family purposes-drying linen ceived; it was an oversight-all right to disappoint gnawing hunger, and mock or flax (Josh. 2: 6, &c.), and in the now. summer time for sleeping on (2 Sam. 11: 2). Here, too, the Eastern people enjoy the evening air, and converse (Luke 12: 3). Here, too, they sometimes pray, and here the booths were made for the feast of tabernacles. The roofs are generally surrounded by a parapet or wall breast-high; but instead of this, some 2.00; Rev. A. S. Dudley 2.25; M. kind, probably, was the lattice through which Ahaziah fell (2 Kings 1: 2).

This incident proves the necessity of the law for the roof, which God graciously

2.00; Tho's Rutter 4.00 (it can only be obtained with the paper); Mrs. C. A. Wheelock 3.25; Chas. A. Mathewson 1.00; G. C. Needham; James Faxon gave from Mount Sinai, which furnishes

the cool of the evening, the families go

up on the terraces. The houses are not nearly so high as ours, and several families inhabit frequently one house. Two and three stories high is about the height of the houses, at least some are as high as this. There are also galleries round the court. In these courts, on occasion Chas A. Mathewson, the court. In these courts, on occasion of a feast, or when many persons met together, it was usual for them to be entertained—the courts being covered with mats and carpets, and an awning stretched overhead to keep out sun or rain. It was probably here that our Lord often taught his disciples, and those who came to hear him; and here, many think the man sick of the palsy was brought to him, being let down from the housetop into the midst of those who were in the court, the covering being removed; for the word translated tiling, or roof, means also a covering. But if, as others think, the sick man was let down through the roof of the house into a room where Jesus was, this, also, would have been easily done. A missionary in the East, the Rev. J. Hartley, writes in his travels: "When I lived at Ægina, I used to look up not unfrequently at the roof Ward, M. A., ought to be much more above my head, and contemplate how easily the whole transaction might take place. The roof was made in the following manner: a layer of reeds of a ought to be allowed to remain long on large species was placed upon the raft-ers; on these a quantity of heather was strewed; on the heather earth was deposited, and beaten down into a solid mass. Now what difficulty would there be in removing first the earth, next the heather, and then the reeds? nor would the difficulty be increased, if the earth had a pavement of tiling laid upon it. No inconvenience could result to the person in the house, from the removal make good holiday presents. of the tiles and earth, for the heather \$1.00, including postage. Send in your and reeds would stop anything that orders. might otherwise fall down, and would be removed last of all."-See Hartley's Researches in Greece.

gone up to the housetop?"—Isa. 22: 1.

the housetops," appears nothing unnatu- and so do we.

ers "digging the clay, moistening it with day and Friday evenings, February 4th, 5th and 6th.

QUARTERLY CONFERENCE OF MIS-

A Quarterly Conference of the above circuit will convene at Pierceton, P. Q., Canada, commencing Friday, Feb. 20th, a 6 o'clock, P. M. All the members of

## NOTES TO CORRESPONDENTS

of your state.

Mrs. Martha Hyde.—Is yours a new subscription?

terraces are guarded with balustrades Jackson 5.00; R. R. Knowles 2.00; Maonly, of latticed work. Of the same hind probably was the lattice through Foster; H. K. Boyer; Lyman Scott 2.00; Tho's Rutter 4.00 (it can only be a beautiful example of his parental care and goodness. These battlements are the loo; S. M. Schott; W. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. O. Wood; John W. Brittin 5.00; M. B. Pomfret; Wm. D. Pomfr Henry Asselstyne; W. H. Lloyd .25; Edmund Rowell 3.50; Benj. Adams 2.00; The Eastern houses (as in Bagdad) consist of ranges of apartments opening Rev. John Cox; Wm. Carpenter 1.00 into a court within the building; the Thos. H. Brisbin 2.00; Sarah B. Little rooms underground are occupied when 3.00; H. M. Skinner 2.00; W. H. Swartz; the heat is intense: and from these, in Jonas Sornberger 5.00;

James Craig,

John W. Brittin. Sarah B. Little.

to, P. O., Canada, Providence, R. I., Jan. 27.

# By express.—S. Foster; S. F. Grady.

This work of the Rev. Henry Dana extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them them sold.

We send the book by mail, post-paid, for \$1.75.

In sending out the "Subscription CARDS," described in our issue of the 7th "What aileth thee now, that thou art wholly instant, we have made it a rule to omit the following classes :-

1. All who are in arrears for the pais the old adage.

4. Those for whom the paper has been paid by others.

taken. The aid we solicit it is hoped "What ye hear in the ear, that preach ye will be given promptly and "with a willing mind," if given at all. "The Lord The expression, "that preach ye upon loveth a cheerful giver" to a good cause,

# gates of day to the rising sun, hastily! bell was pealed during the day and salvos der forced smiles and gay attire over- and the flame will leap from him and run

"When my spirit was overwhelmed within me, then thou knewest my path." My God, whose gracious pity I may claim,

Calling thee "Father," sweet, endearing name The sufferings of this weak and weary frame, All, all are known to thee. From human eves 'tis better to conceal

Much that I suffer, much I hourly feel; But oh! this thought does tranquilize and heal All, all is known to thee. Each secret conflict with indwelling sin;

Each sickening fear "I ne'er the prize shall win; Each pang from irritation, turmoil, din.

All all are known to thee. When in the morning unrefreshed I wake, Or in the night but little rest I take. This brief appeal submissively I make-

All, all is known to thee. My all by thee is ordered, chosen, planned; Each drop that fills my daily cup thy hand Prescribes for ills none else may understand; All, all is known to thee.

The effectual means to cure what I deplore, In me thy longed-for likeness to restore, Self to dethrone, never to govern more, All, all is known to thee.

And this continued feebleness-this state

That seems to unnerve and incapacitate-Will work the cure my hopes and prayers await That cure I leave to thee. Nor will the bitter draught distasteful prove,

While I recall the Son of thy dear love: The cup thou would'st not for our sakes remove, That cup he drank for me. He drank it to the dregs-no drop remained

Of wrath for those whose cup of woe drained: Man ne'er can know what the sad cup contained All, all is known to thee.

And welcome, precious, can his Spirit make My bitter cup of suffering for his sake; Father ! the cup I drink, the path I take-All, all are known to thee.

COMMUNION WITH GOD IN SOLI-

God does not reveal to man the brightest visions of himself in the busy marts of life, but in solitude. The lives which so enrich the pages of sacred history were made to glow in furnace heat, and shine in darkest nights.

Every one of the "forty stripes, save one," intensified Paul's character. Every tempest that blew, made him more tempest-proof. Every shipwreck increased his faith in the One strong to deliver. Imprisonment and poverty increased his devotion to Christ, until at last, having endured all things, he could look up, and say, "But none of these things move me." I have no doubt but in the quiet of his prison, Paul had some of his brightest views of God's glory. At midnight darkness, within an inner prison, with feet made fast in the stocks, did Paul and Silas, by prayer, link earth and heaven, till prisons did palaces prove; till songs of praise rang through lonely

It was not when preaching a crucified and risen Redeemer that John had his glorious vision, but when on the Isle of Patmos he was enduring the banishment the sympathy of those of "like precious faith" that this exile on that lonely isle heard a voice saving, "What thou seest, write in a book; the things which are, and the things which shall be hereafter." And being taken higher up, he saw a rainbow-circled throne, and Him that sat ten thousand times ten thousand, and loud voice. Worthy is the Lamb that was wisdom, and strength, and honor, and glory, and blessing."

Yes, it was on the lonely Isle of Patmos that John received the grandest revelation ever made to man—the indescribable vision of the heavenly Jerusalemthe city which needs not the light of the sun, nor moon, nor stars; for the Lord God giveth them light.

"The city whose streets are paved with gold, And jasper walls pure and fair to behold."

In lonely journeyings at sunset, Jacob tarried to rest for the night. With God to guard, the night dews for a cover, and a stone for a pillow, there came to him a vision brighter than ever came to palace sleeper-a vision of a ladder, whose lower round was planted upon the earth. and the topmost one reaching heaven; and upon it, ascending and descending. angel visitants. And above the ladder was the voice of God, making to him glorious promises. Again, in the life of this patriarch, do we read, "And Jacob was possessions across the creek. Now, in God face to face.

passed away, many a Jacob, alone with Holy Spirit had evidently gained "ad-God, has wrestled all night long to prove mittance," not only into the room, but into the "promise of the Father," and hailed the far more strongly bolted heart, and life. I was the leader of that gang that lence of temper, bursts of passion, impathe morn, to testify of "the joy unspeak- the bitter enemy of the revival was plead- carried you off down into the woods. tience, jealousy, and self-will? As the able and full of glory." Many a Pat- ing for mercy. mos has had its John since then; and to many a holy soul; has isolated it from that in a day or two the enemy joined the I was the man who planned the whole Christian fellowship and sympathy; but ranks of the friends of Christ. to such, the Father gives sweet foretastes than day "-where the many mansions be. important lessons.

God that he holds his sweetest commun- tance even through the door that is barred brother-in-law, and to his God, to forgive panying your efforts with the renewing of repair the damages, and it will be hard ion, and gets his greatest strength-his against him. He is an Omnipotent Spirit. him. The brother-in-law was thunder- Holy Ghost, it is altogether impossible.grace to endure. It is not in the great 2. It is nevertheless extremely hazard struck. Surprise, revenge, and anger Sel. congregation, where the anthem of praise ous, boldly and openly to say, "No admit- struggled in his bosom; but conscience hearts; nor yet in the smaller assemblies, the Spirit of God, as well as those who knelt beside his penitent brother-in-law, other, of joys and sorrows by the way; upon the sinner to "come" to Christ. lowed by reaction that leaves us weaker stretched out my hand, and he regarded till they found peace in Christ, and emthan before. It is when we go into our it not." closet, shut the door and leave the world behind us, and

"In fellowship-alone-To God with faith draw near; Approach his courts, besiege his throne With all the power of prayer,"

-it is then the soul is made strong for life's conflict, and so united to Christ that present, nor things to-come, nor height, be unbarred. nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

Oh! who can tell the power of lone communion with God? We cannot bring our greatest burdens and our greatest needs to him in public worship, and plead them as we can in our closet.

When the burdened soul of Jesus would pour itself out in supplication to the Father, he was wont to steal away from man, and pray on the mountain-top or in the garden. In his last resort to Gethsemane, he took thither his disciples; but in his culmination of grief laid upon the Man of Sorrows, the intense agony led him to separate from all but three. As he prayed alone with them, his soul began to be sorrowful and very heavy, and he longed for stricter solitude. "He went a little farther," and there all alone with God, he received strength to drink the bitter cup, which could not pass

Shut up-with God! Oh! the inestimable privilege of talking with God, as a family quarrel, gathered four or five assofriend talks with friend! Who would ciates, and disguising himself, went with exchange an hour of such intercourse for them to the house of his brother-in-law. the choicest companionship of earth?

As souls are purified in the furnace of trial, and brightened in the night of persecution, so grand spiritual developments grow out of lone night watches and soli- there, to find his way back as best he tary communicating with God. Better might. than all public teachings is that hour, when, calling in the wanderings of our in the neighborhood; but the perpetramind, we pass a close introspection, and tors of it so effectually concealed themascertain the soul's status, then enter selves that the injured man could not into closer covenant with God.

once a year into the holy of holies that inquiries and investigations were in vain. the Lord appeared in the cloud upon the mercy-seat. It is when alone we enter length the Lord was pleased to send the the inner sanctuary of the divine pres- gospel of his kingdom into that neighboraisles and cells, and a hand unseen moved ence that the glorious Shekinah shines hood, and to awaken many souls to see massive bars and snapped asunder iron into the soul with inexpressible bright their lost condition. Among them, the

## "NO ADMITTANCE."

Such was once the significant " Notice,' for the word of God, and the testimony and placed upon the outside of the door He turned to the Lord with full purpose of of Jesus Christ. It was when far from of a room in one of our New England heart, and sought mercy at his hand seminaries. As it was a measure quite with prayers and tears. But in all his new in the career of the occupant of the What could it mean? "Has Tto have no time for any thing beside could find no forgiveness at the hand of thereon; and "before the throne, a sea study?" "Is he sick?" "Has he the Lord, unless he first confessed his of glass like unto crystal, and a company, left town?" "Is he mad?" Such sin, and obtained pardon of his offended were the inquiries which were exchanged, brother-in-law. thousands of thousands, saying with a but only to receive no answer. There were a few, however, who understood it. and ask his pardon for this sin was a slain, to receive power, and riches, and A revival of religion had just commenced, heavy cross to bear, and the performance and the occupant of that room had mani- of this duty was not without danger; for fested a hostility to it which was specially the brother-in-law was fully determined, bitter. On ascertaining that some of if he ever discovered the authors of the the students had resolved to converse outrage, to inflict on them severe punishpersonally with every impenitent member ment. of the institution, and make a direct appeal to the individual heart and conduty until he dared delay no longer, and science, he declared that he would be an at length was compelled to rise from his exception, that he would not engage in bed one stormy winter night, and go any such conversation, would not hear any forth and seek to be reconciled to his such appeal, and, to be secure against brother. any intrusion, would not admit any one

mediately resolved to test the virtue of he must go at once. prayer in opening the bolted door. Ferunlock and take possession of the stubborn heart within the room. And never through them; until at last, wearied and can they forget the thrill of wonder and covered with snow, he reached the house left alone." He had sent his family and joy which they felt when the message of his brother-in-law, knocked at his solitude, there wrestled with him a man o them. While they were appealing to the house and exclaimed,until the break of day, and prevailing in God, one of their number knocked upon this struggle, he was permitted to see the bolted door, and, to his great surprise, as he listened for a response, heard the Through the long centuries that have most earnest cries and sobs within. The

the exile. God has revealed himself more the "Notice" was removed, the praying guessed right, and some you have guessed than to most men. Poverty has exiled student was welcomed, and the result was, wrong; but you never thought of me.

of the joys of that "land that is fairer writer's memory a few days ago, suggests this matter settled."

where Christians speak often one to an- would join with that Spirit in his calls and joined in his prayer. nor even on those occasions when Zion is In strict justice, God might, and some- also, startled by the tumult and noise, specially visited, and souls are being born times does, turn away from such a door, came out of the bedroom to see what was into the kingdom. At such times there and say of the occupant within, "He is the matter. She saw, and she knelt may come upon us wonderful outpourings joined to his idols, let him alone." "I down with the rest, and there they pray-

> are recorded both in the Scriptures and settled. out of them!

5. Death never regards bolted doors. How vain is the madness of raising barriers and saving, "No Admittance," " neither life, nor death, nor angels, nor when the king of terrors approaches and principalities, nor powers, nor things knocks! He never waits for the door to

> "Death comes down with reckless footsteps, To the hall and hut. Think you death will tarry knocking Where the door is shut? Jesus waiteth, waiteth, waiteth, But the door is fast; Grieved, away the Saviour goeth;

Death breaks in at last.'

5. How touching are these words of an appealing and waiting Saviour :-Open to me, for my head is filled with the dew, and my locks with the drops of the night."-"Behold I stand at the door. and knock: If any man hear my voice, and open the door, I will come in, and will sup with him, and he with me." Why should such a friend be suffered to stand without, and knock and wait so long ?-L. 1., in Tract Journal.

#### A FAULT CONFESSED.

Some twenty or thirty years ago, a certain man residing in the northern part of New England, being involved in some against whom he had a spite, and taking him from his bed at night, covered him with tar and feathers, and rode him on a rail down into the woods, and left him

This outrage caused great excitement discover them, nor punish them. His It is when the high priest alone entered will to do so was good enough, but all his

Some six years passed away, and at ringleader in this outrage, -church-member though he was,-was awakened from his backslidden condition, and made to feel that he must prepare for the speedy written in large and distinct characters, coming of the Judge of quick and dead. prayers, seekings, and promises of amendroom, it excited among the many who ment, this outrage which he had planned, passed the door not a little wender, and in which he had been concerned. rose un like a cloud of darkness between really become all at once so studious as him and his God, and he felt that he

To go to this injured brother-in-law

Hence he resisted his convictions of

He started out in the darkness. The snow was about four feet deep, and the The words "No admittance" were distance to the house of his brother-intherefore full of meaning to the little law about a mile; but he could not wait band of praying students, and they im- for morning, or for roads to be broken;

A part of the way he walked on the vently and unitedly they committed the top of the stone walls; then he would case to God, entreating him not only to hold on to the fence-stakes, and wallow unbar the door, but also and especially to through the snow; then he would climb up the drifes, and roll and flounder "Behold, he prayeth!" was announced door, waked him from his sleep, entered

"I have come to see you as I never

"Why, what is the matter? Is anybody sick? Is your wife dead?"

"No. there is nobody dead but me. and I have come here to get brought to

ascends to a Triune God, from unmeaning tance!" where the design is to exclude and God were too much for him, and he

Pretty soon his wife, an old backslider, of the Holy Spirit, but it is generally fol- have called, and he refused; I have ed, and wept, and cried to God together, braced and kissed each other in the 3. There is no limit to the power of raptures of that love of God which is the prayer which God accepts. What shed abroad in the heart by the Holy wonderful instances of answer to prayer Ghost, and their difficulties were all

"When you first told me what you had done," said the man, "I thought I would kill you; but this pays for it all. I am satisfied."

With a light heart the repentant and forgiven sinner returned to his house, carrying within his own breast a joy only equalled by that which he had left behind him in the house where their nightly quiet had been so strangely broken, and only surpassed by that joy which is in heaven "over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."-Selected.

#### KEEP A GUARD OVER YOUR LIPS.

Alas, how many hearts are to-day bleeding and lacerated because of utterances which have fallen from unguarded lips! Sleepless nights, days of anguish, sighs, tears and heart-aches are often the result of a hasty, unkind remark.

Reader, you may be neither cruel nor malignant-you may be too gentle to use harsh phrases or bitter epithets-but are you as careful as you ought to be in regard to what you say of others; or do you not, in some unhappy mood, some unguarded moment, speak lightly or dispargingly of some one? Do you, at times, uestion the motives, and complain of the actions, and exhibit the weak points, even of those you love and respect? Be careful! Be careful! Ten to one your remark will be repeated. Every time it is told it will gather a little strength. Byand-by it will reach the ears of the one of whom it was spoken, and, O, how it will wound! How the sensitive heart will ache, and what bitter tears will fall!

The injured one may grieve in secret, may shed her tears alone, may suffer in silence, and even treat you as before; but her love has been chilled, her confidence in your friendship shaken, and never. never again will you have quite the same And remember, too, that Jesus sees

those tears, and understands the sigh of that poor, burdened soul; and, think you, He will hold you guiltless? "Inasmuch as ye did it unto these," has a more gen-O, reader, if you love Jesus, be careful how you speak of those who bear His

Better be injured than to injure.

Keep a guard over your lips. Ask Jesus to help you. And if you can't say pleasant things about your acquaintances, don't speak of them at all .- Christian Woman.

## SCRIPTURE ILLUSTRATION.

In the Sermon on the Mount, our Lord says, "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command, that when struck on one cheek, we should in hymility offer the other; because, unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with a violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions that couriers in the service of the Roman government had the privilege of traveling through the provinces free of expense, and of calling upon the villagers to forward their baggage to the next town. Under a despotic government, this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier towns of Egypt and Nubia, mentioning a petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.

## THE SIN THAT IS IN US.

Only look at a little child, and you will see at once that our nature is sinful. Do we not observe in the young infant vio-You have guessed and tried to find out child grows older how hard it is to teach In a short time, the door was opened, who the men were. Some you have him what is right, but how easily he is guesseu right, and some you have guessed wrong; but you never thought of me. I was the man who planned the whole thing. And now I want to settle it. I will do anything you say, only I want this matter settled."

And then the strong man fell on his guessed right, and some you have guessed wrong! Sin comes naturally to him. There is no difficulty in floors, windows, and each and every kind floors, windows, and each and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you such carelessness. Just so with paint, floors, windows, and each and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you such carelessness. Just so with paint, floors, windows, and each and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you such carelessness. Just so with paint, floors, windows, and each and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you should be at the coming Kingdom of God on the archimstant and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you should be at the carelessness. Just so with paint, floors, windows, and each and every kind of work. If you let them pass day after day till dust and dirt accumulate in every direction—for these are industrious workers—by and by, from regard to your own comfort and convenience, you should be at the carelessness. Just so with paint, floors, wind This fact, incidentally revived in the will do anything you say, only I want God, to love his Saviour, to do the will of every direction—for these are industrious

It is when the Christian is alone with 1. The Holy Spirit can gain admit- knees, and began to beg and cry to his is. Indeed, without the Almighty accom- must take a day, perhaps two or three, to

#### LANGUAGES AND ALPHABETS.

It is said that the various nations of the earth speak about eighty-eight different dialects, but these can be traced to a much smaller number of languages, which again are all referred by philosophers to three classes: 1. The Indo-Germanic, embracing the ancient classical languages, as those of modern Europe; 2. The Sanscrit, embracing all the varieties of India; 3. The Semitic, including Hebrew and

Of languages, the Hebrew is the oldest and most poetic, the Latin the most copious and sonorous, the Greek the most expressive and sublime. These three are generally called the dead languages.

Modern Languages .- The Chinese is the most difficult, the Italian the softest, the Spanish the most pompous, the French the most polite and passionate, the English the most copious and energetic.

The English contains 26 letters; French, 25: Hebrew, Chaldee and Syriac, 22; Greek, 24; Latin, 25; Spanish, 27: Italian, 20: Arabic, 28: Persian, 31; Turkish, 33; Georgian, 36; Coptic, 32; Muscovite, 43; Sclavonic, 27; Dutch, 26; Ethiopic 222; Tartarian, 222; Bengal, India, 21; Brachman, 19: Sanscrit. 28.

The French language has about 32,000 words; the Spanish, 30,000; and the Italian, 35,000.

The English language consists of above 10,000 words, and is continually increasing its stock. It is said to contain about 20,000 Saxon words, with 9000 of Latin Greek derivation, together with German, Welsh, Spanish, Danish, Arabic, Hebrew, etc. etc.

In English the scientific words are mostly from the Greek; terms of art from the French, Latin and Italian; and names of places and rivers and most of the particles from the Saxon.

#### BE CONTENTED.

There was a boy who only wanted a marble. When he had the marble he only wanted a ball; when he had a ball he only wanted a top; when he had a top he only wanted a kite; and when he had a marble, ball, top, and kite he was

There was a man who only wanted money; and when he had money he only wanted a house; and when he had a house he only wanted land; when he had land he only wanted a coach; and when he had money, house, land, and coach, he wanted more than ever.

Be content with little, for much will have more all the world over.

Sundays fine and glossy; on week days soiled and threadbare.

Harm. House and Garden.

IF A PERSON SWALLOWS ANY POISON whatever, or falls into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a large number of cases than half a dozen medicines we now think of, is a heaping teaspoonful of common salt, and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up bringing with it the remaining contents of the stomach; and lest there be any remnant of a poison, however small, let the white of an egg, or a cup of strong coffee, be swallowed as soon as the stomach is quiet, because these very common articles nullify a larger number of virulent poisons than any medicines in

NEATNESS IN HOUSEKEEPING .- Neatness should save work, not increase it. With "a place for everything, and everything in its place," and well cleaned before it is put there, one can turn off much more work, with far less fatigue, than if each article, as fast as used, were thrown aside anywhere, to be searched for when next wanted, and then cleaned, before it could be again used, consuming in the search more time than it would take to do the work for which it was wanted. Every housewife knows that if any

article is set aside uncleaned it will take more than double the time to get it in a proper condition when next wanted, than if it had been immediately cleaned when used. Knives, forks, spoons, plates and dishes, are hard to clean if left unwashed till what remains on them gets hard and is thoroughly dried. After making bread or pastry, the bread-board and rollingpin can be washed and made spotlessly clean in less than five minutes, if done immediately; but set them aside for an hour or two, or until next needed, and you will find it will take time and strength which you can ill afford to waste, to get them in working order again; or if used unwashed-and we have known such cases-vour bread or pastry will reveal

work; whereas, a few minutes' dusting or sweeping, or theuse of a clean cloth and water, each day, will easily conquer dust and dirt, moth and rust, and you will find far less fatigue in the operation.

We mention these things simply to serve as examples; the same method carried into every part of your work, will save your time and strength, and yet "keep everything neat and tidy."

Sheet tidies should be as long as the sheet is wide, and about half a vard deep, and spread over that part of the sheet that is turned over the spread at the head of the bed. They hide the wrinkles and tumbled look of the upper sheet after it has been once slept on, and it gives the bed a neat look, that is very Pillow tidies may be made two and a

half yards long, and from three-quarters to a yard wide, according to the width of the pillows, and spread over both when the bed is made, or cut in two pieces, covering each pillow separately. They may be made with a simple deep hem or a hem and tucks, braided, embroidered, or ruffled, according to your fancy, time or means. They may be made of new linen or cotton, or when old sheets are too far worn out to be used as sheets for smaller beds, the proper length and width may be cut from such parts as are whole, and hemmed, tucked, or ruffled, nicely starched and ironed, and used for tidies. They should, of course, be removed and neatly folded each night, and with care will not require washing oftener than once a month.

They are a great convenience, as a bed may be kept always looking attractor Norman origin, and about 1500 of ive, and neat enough to relieve you of all fear of unexpected callers, or company; and when the house is small, and one is compelled, perhaps, to have a bed in the sitting-room, add much to your comfort and peace of mind .- Mrs. H. W. Beecher. GET READY FOR BED .- We should

never go to bed with a hope for rest, sleep, and perfect repose, until "all ready." The preliminaries for retircment are all just as important as are those for the day's duties. We must not go to bed with an overloaded stomach, in an anxious or troubled state of mind, with cold extremities, or without anticipating and responding to the calls of nature in all respects. Standing over a register, before a fire, or in a stove-heated room, is not the best way to get warm, for a night's sleep. We should take such vigorous exercise as will give quick circulation to the blood, and not depend on artificial, but on natural heat. Attention to all these things, followed by such devotional exercises as will bring all the feelings, emotions and sentiments into accord with the Divine will, subduing passion, removing hatred, malice, jealousy, re-PEOPLE often wear religion a good venge, and opening the portals of heaven deal as they wear their clothes; on to all who seek rest, peace and sweet re-

It is a happy custom with many to conclude the evening's proceedings by singing a sweet, quiet hymn-" The day is past and gone," etc.—which brings all present into delightful union with each other and with "Our Father which art in Heaven."-Science of Health.

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